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**VIEWS IN INDIA,
HIMALAYA MOUNTAINS,**



Rocks at Colgong on the Ganges

VIEWS IN INDIA,
HIMALAYA MOUNTAINS,

TAKEN DURING TOURS IN THE DIRECTION OF

**MUSSOOREE, SIMLA,
THE SOURCES OF THE JUMNA AND GANGES, &c. &c.
IN 1829 - 31 -32**

**WITH
NOTES AND DESCRIPTIVE ILLUSTRATIONS.**

VOL. I

BY LIEUT. GEORGE FRANCIS WHITE,

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Runjeet Singh's Encampment at Roopur, on the river Sutlej

P R E F A C E.

IN offering the following series of Views to the public, it would be superfluous to descant upon the extraordinary degree of interest which they possess, illustrating, as they do, a portion of our Indian territories hitherto little known, and comprising the most splendid Mountain Scenery which can be found throughout the world. The Publishers have spared neither pains nor cost in the Engravings, which have been got up at a vast expense (£2,400), from Drawings executed on the spot by an enterprising and accomplished traveller. The difficulties and dangers attendant upon a journey through the Himalaya, to the sources of the Ganges and Jumna, will be gathered from the ensuing pages; and the Views, taken by Lieut. White, in addition to their spirit and fidelity, must be highly valued by all who can appreciate the ardour and energy which could alone have produced them, amid the toils, fatigues, and even perils of his Mountain Tour. The descriptive portion must speak for itself; its accuracy may be relied upon, and it will be found to contain much new and interesting information concerning the alpine regions of the East.

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PRELIMINARY OBSERVATIONS
ON
THE HIMALAYA MOUNTAINS.

THE Himalaya mountains, signifying the abode of snow, form that tremendous barrier, which, stretching from the Indus on the north-west to the Bramaputra on the south-east, divides the plains of Hindostan from the wilds of Thibet and Tartary. This chain of mountains comprises numerous ranges, extending in different directions west of the Indus; one of its ramifications, running in a still more westerly direction, is known to the Afghans by the name of the Hindoo Kosh, the whole stupendous range being merely broken by the Indus. From the north-east point of Cashmere, it takes a south-eastern course, stretching along the sources of all the Punjab rivers, except the Sutlej, where it separates the hilly portion of the Lahore province from those tracts which have been designated in modern geography, Little Thibet. Still pursuing the same direction, it crosses the heads of the Ganges and Jumna, and compels their currents towards a southward channel. Farther east, the chain is supposed to be less continuous, it being the generally received opinion that it is penetrated by the Gunduck, the Arun, the Kosi, and the Teesta. Beyond the limits of Bootan, the course of the chain, extending into an unexplored country, can be traced no longer; but the supposition is in favour of its running to the Chinese sea, skirting the northern frontier of the provinces of Quangsi and Quantong, and lessening in height as it advances to the east. The portion of this extensive chain which borders Hindostan, rises to an elevation far exceeding that of any other mountains in the world, in some places forming an impassable barrier to the countries beyond, and rendering their extent a matter for conjecture only. The breadth of the snowy chain varies in different parts between the Sutlej and the Ganges; it has been estimated at about eighty miles from the plains of Hindostan to those of Thibet. The heights of this splendid barrier are unassailable by man, but in some places the beds of rivers which intersect it afford access to its wild fastnesses; and as a few penetrate the mighty mass, there is a possibility that the unceasing efforts of scientific persons may force a passage through the rocks and snows of these desert wastes. The ranges of hills extending in a southerly direction from the Himalaya, are divided into numerous principalities, to the eastward of the Sutlej—Sirmoor, Gurwall, Kumaon, Nepaul; and many others are to be found, several of which were unknown to the European inhabitants of India, previous to the Ghooorka wars of 1815, an event which has led to our present acquaintance with this highly interesting country.

There is very little level ground to be found throughout the whole of these districts, which consist entirely of a succession of exceedingly high ridges, crossing each other continually, and presenting a confusion almost wholly indescribable as they branch out from the great elevations beyond. Towards the source, if it may be so called, of the great chain, these mountainous ranges increase in height, the lowest arising abruptly from a long and gentle slope stretching to the plains. These hills are exceedingly steep and narrow at the summit; and they approach each other so closely, that excepting in Nepaul there are very few valleys, the channels that divide them being nothing more than ravines.

We are at present unacquainted with any mountains that exceed the height of the Himalaya; the Andes, long supposed to be the most gigantic in the world, being overtopped by no fewer than twenty of the peaks of these snow-crowned monarchs. Considerable as the estimate taken has been, there is great probability that if the policy of the Ghoorka government would admit of a nearer approach, we should find the heights of some of these peaks to exceed the present computation. The Dhawalagira, or the White Mountain, is supposed to be one of the loftiest; it is situated, according to the common belief, near the source of the Gunduck, and the measurement taken by scientific men employed in the survey, give it a height of 27,000 feet above the level of the sea. Many travellers well qualified to afford a very accurate guess upon the subject, are of opinion that there are peaks in the most northern portion of the Himalaya, which greatly exceed the general calculation. The following table, therefore, the result of a very careful and scientific survey, by Captains Hodson, Webb, and Herbert, may be received with confidence as affording an under, rather than an over estimate of the relative heights of these enormous peaks :—

	FEET.
Dhawalagiri, or the White Mountains; above the level of the sea . .	27,000
Nunda Debee, one of the Juwahir cluster of peaks, and No. 14, A, 2, of Hodson and Herbert's survey	25,741
Setghur, properly Swetaghur, or the White Tower north of Nepaul .	25,261
A mountain, supposed to be Dhaibau, above Catmandoo 20,140 feet; above the sea	24,768
A mountain, not named, observed from Catmandoo, in the direction of Caila-Bhairava, 20,000 feet above the valley of Nepaul, and above the level of the sea	24,625
Another near to it, 18,662 feet above the Nepaul valley; above the level of the sea	23,261
A third in the vicinity, 18,451 ditto; ditto . .	23,052
Two peaks, named St. George and St. Patrick, situated at the head of the Bhagiruttee, or true Ganges; calculated in Hodson and Herbert's survey—the first at	22,654
—— the last at	22,798
The two peaks of the Roodroo Himala, north-east of the Ganges, 23,390, and	22,906

FEET.

Peaks of the Jumnootree, or Bunderpooch Mountains, (giving rise to the Jumna, the Tonse, and the Berai Gunga,) varying in elevation from 20,122, to	21,155
Also upwards of fifty inferior peaks, lying between lon. 78° and 80° East, varying from 18 to	20,000

In clear weather, the most lofty of these mountains in the direction of Catmandoo in Nepaul, may be seen from Patna, at the distance of 160 geographical miles; while in some places, Purneah and Rejmhal, for instance, they are visible at a still more extraordinary distance, 232 English miles; a circumstance which, according to the calculation of Mr. Colebrooke, establishes their height to be at least 28,000 feet, since nothing less would render them barely discernible at that distance in the mean state of the atmosphere; although under circumstances of extraordinary refraction, a lower altitude would produce the same effect.

In consequence of their vast extent and the various difficulties, partly arising from the nature of the country, and partly from the unwillingness to admit strangers within their territories, manifested by the Ghoorka and Chinese governments, a very considerable portion of the Himalaya remains unexplored: our acquaintance, however, with this interesting country is improving every day. In addition to the numerous scientific travellers anxious to add to the stock of information already gathered by the indefatigable researches of Messrs. Colebrooke, Fraser, Webb, Raper, Hodson, Herbert, the Gerards, and Royle, hosts of idlers from the plains are continually ranging through the most accessible places, or extending their wanderings to others less known. The journals, notes, diaries, private letters, and conversation of these gentlemen, have contributed many very interesting particulars relative to the scenery, geology, &c.; and in the course of a few years we may hope, through these sources, to acquire a very correct idea of the whole of this splendid region.

We have at present an extremely limited acquaintance with the passes which intersect the snowy mountains, and conduct the traveller from one to the other: those that are known, always lead over the lowest parts of the range, at an elevation varying from 15 to 16,000 feet; between steep ascents, several thousand feet higher. The European traveller is best acquainted with the Shatool or Rol passes, near the course of the Sutlej, and the Gonass, and Bruang passes, the last named near the Paber. The former are very difficult, many travellers intending to cross, having been prevented by the bitterness of the cold, and the numerous obstacles opposing themselves to farther progress. The Shatool pass is nearly equal in height to the summit of Mont Blanc, being about 15,400 feet above the level of the sea. It is flanked by an inaccessible peak two thousand feet higher; and though the entrance to the pass is by a very gradual ascent, it becomes exceedingly abrupt and difficult of access when approaching its greatest altitude. In descending, the natives wrap a blanket tightly round them, and slide down in a sitting posture thirty or forty feet at a time; and some English gentlemen, improving on this

plan, seat themselves in a large, shallow, circular, brass basin, called a chillumchee, the common apparatus for washing the hands in India; and thus, protected from too rough encounters with the rugged sides of the steep, glide down the snow with indescribable rapidity.

The Bruang pass is 15,296 feet in height, the ascent frightfully steep, and, in consequence of the rarefied nature of the air, it is impossible to proceed many yards without pausing to draw breath. The snow in the month of September is in many places a foot in depth, and the torrents rushing into the river Paber from the mountain's side are full of icicles, clinging to the frost-bound stones. In nearing the crest, very few persons are unassailed by a sensation of qualmishness, accompanied by great weakness and dizziness in the head. At the summit, the sámár, or icy wind, blows furiously; and the pass, shut in by precipitous walls, affords the most dreary prospect imaginable. The descent being abrupt, and leading down icy precipices stretching for a quarter of a mile, is very distressing, and must be slipped and slid, few places admitting of a walk—baggage, every thing, in fact, being usually rolled down to the bottom. The Hungrung pass, 14,800, is less difficult, and there are not so many complaints from those who cross it, of the rarefication of the air. In the month of August, a pool a few yards in length, upon the summit, on the northern side, was frozen hard, and the adjacent dells exhibited considerable quantities of snow. The climate, of course, differs very greatly at different periods of the year, and in different parts of the mountains, and, according to their several aspects, vegetation is found higher or lower, some of the elevations having, in consequence of their more genial situation, trees a thousand feet above those which are to be found elsewhere. The extreme height of cultivation on the southern slope of the Snowy Range, is 10,000 feet, and it is frequently necessary, at this altitude, to cut the crops before they are ripe. The habitations of men are not carried above 9,500 feet, and at 11,800 the forest ceases; bushes are found at the height of 11,400 feet, and in ravines and sheltered spots, dwarf birch and bushes creep up to 13,000 feet. On the northern side, in the valley of the Baspa river, we meet with villages at 11,400 feet, and cultivation at the same height, while the forest stretches to 13,000 feet. Advancing farther, villages are found at the same height, cultivation 400 feet higher, fine birch trees at 14,000 feet, and furze bushes, affording excellent fuel, at 17,000 feet above the level of the sea. Farther eastward, towards lake Ranasa Rovaro, we are assured, upon the authority of the Tartars, that vegetation reaches a much higher elevation. In the exterior chain to the south, where the heat is only reflected from one side, there is much less warmth than in the interior cluster, where it is given out on all sides.

We may vainly seek throughout the history of the world, for any thing approaching to a parallel with the British occupation of India; a dominion so extraordinary, that but for the stubborn nature of facts, we might almost be justified in deeming it incredible. At the beginning of the present century, the existence of the Himalaya was very imperfectly known; and at a still later period, its gigantic ranges of mountains were supposed to be inferior to those of the Andes, while so rapidly has our acquaintance with this interesting region been extended, that in the course of the last fifteen years their altitudes have been measured, and every approachable recess explored.

Great Britain owes its territories in the Himalaya to the same cause which has given it dominion over the rest of India—the aggressions of native states against each other. The Nepaul hills were tenanted by a martial race, who, better acquainted with the art of war than the method of improving the agricultural condition of their country, sought to enrich themselves by foreign conquests, and turned their arms against districts inhabited by a timid people, who, living in small communities, isolated from each other, proved an easy conquest. The Ghoorkas, under an enterprising chieftain, Ammeer Singh Theppa, possessed themselves of very considerable tracts of country between the Ganges and the Sutlej; the princes of all the intermediate petty states, jealous of each other, and accustomed to continual aggressions, omitting to make common cause against the invaders, and allowing themselves, notwithstanding the great natural strength of the country, to be beaten at every point. Several of the sovereigns, thus driven out, sought refuge in the British territories: and we were made aware, by other circumstances, of the state of affairs in the hills; for the invaders, growing bold by success, attacked our out-posts, and seemed inclined to extend their conquests to our possessions in the plains. In our first attempts to repel the intruding Ghoorkas, we probably underrated their strength and talents, for the troops sent against them proved unequal to the contest, and the attacks upon the hill-fortresses were attended by very unlooked-for results. It became, therefore, necessary to undertake the war in earnest; and in 1815 Sir David Ochterlony, an experienced and able officer, assumed the command; and after a series of brilliant exploits, which added to his other titles of honour, that of “the Hero of Malown,” compelled Ammeer Singh to capitulate, and accede to the terms proposed by the victorious party. By a subsequent treaty, the peace of the hill districts was established, the Ghoorkas abandoned the whole of the territory west of the Kulee, which, with some few exceptions, a portion of Kumaon, the Deyrah Dhoon, &c., was restored to the representatives of those families who had possessed it before the Ghoorka invasion. Some of the families of the original rulers, however, had become extinct, and the lands were in consequence bestowed upon chieftains who had co-operated bravely with their British allies in the recovery of the country.

The Ghoorkas, unacquainted with the true art of government, made a very ungenerous use of the power gained by their conquests, levying the most cruel taxations on an impoverished people, and selling whole tribes into slavery. The result of this barbarous policy was such as might be expected: the oppressed mountaineers eagerly desired to place themselves under British protection; and, as far as their limited means extended, and their unwarlike disposition would permit, aided the attempts made to drive the Ghoorkas out of the country. The invaders, though greatly superior in intelligence, and in moral as well as physical qualities, were not sufficiently advanced in point of civilization to be other than a frightful scourge to the conquered country; and, degraded as the mountain tribes must at this period be considered, their condition would have been still more deplorable under the continued rule of a people who treated them with the utmost barbarity. The British government pursued a very humane policy towards those Ghoorkas who were either unwilling or unable to return to their own country. They were invited to take service under the conquerors, and were embodied in several battalions engaged to occupy stations in the hill districts, and to maintain the quietude of the

country. They have proved faithful and able soldiers, their resolute defence of the places entrusted to them proving the best pledges for their future good conduct. Many, even where resistance was most hopeless, regretted having been induced to surrender, a strict sense of duty inspiring the belief that they ought to have died at their posts rather than have yielded. The Asiatic notion of honour is exactly similar to that of the European mercenaries of the middle ages. The troops make no scruple of changing masters after the performance of any stipulated service; but while receiving pay, "eating the salt," of their employers, consider themselves bound to perish in the cause which they have espoused.

The present series of views belong to the scenery which occurs in that portion of the Himalayan regions lying between the rivers Sutlej and Kelee, having for its boundary on the north and north-east the snowy chain of the Himalaya, and, to the south and south-west, the plains of Hindostan. Within this tract of country are comprised the provinces of Sirmoor, Gurwall, and Kumaoon, besides several other inferior states, the whole of which are either annexed to the British possessions, or have become allies or tributaries to that government. With the exception of the copious information to be found in Mr. Frazer's able volume, and the animated descriptions given of flying tours through the hills, by Major Archer and Captains Skinner and Mundy, there are only brief notices extant respecting this exceedingly interesting region. The journals, note-books, and diaries, kept by the numerous Anglo-Indian travellers flocking to the hills, have not in many instances found their way to Europe, and it therefore may be confidently expected that the vast quantity of new and highly-authenticated matter, relative to the Himalaya, which has been placed at the disposal of the Editor, will render the present work extremely acceptable to the general reader.

VIEWS IN INDIA,

CHIEFLY AMONG

THE HIMALAYA MOUNTAINS.

ROCKS AT COLGONG ON THE GANGES.

THIS beautiful cluster of rocks occurs at about a day's sail below Janghera, on the river Ganges, amid exceedingly picturesque scenery of the loveliest kind, yet varied in character. In the rainy season the river runs roaring through these rocks with fearful turbulence, spreading its broad waters like an ocean, the projecting points of Colgong and Patergotta forming an extensive and beautiful bay, surrounded by an amphitheatre of hills, from which it is difficult to fancy that a river has supplied the floods that reach from shore to shore.

These rocks are esteemed holy by Hindoo devotees, and have been sculptured in many places with the effigies of their gods; a variety of wild garlands, the luxuriant creepers of the soil, fling down their rich wreaths over the rugged masses of these crags, and tangled shrubs spring wherever a shallow bed of earth permits them to take root. In fact, the luxury of foliage cannot be seen to greater perfection than from the rocky islets of Colgong, which overlook the lovely woods spreading in all directions on the opposite shore; while beyond, the Rajmhal hills gleam with the purple glory of the amethyst.

These lovely crags are the haunt of numerous birds; pigeons nestle in the trees, and, at the slightest alarm, myriads of small water-fowl rush out in snowy flocks, adding, by their hurried flight, to the animation of the scene; while the numerous flotillas of native craft, of strange but highly picturesque construction, serve also to heighten the beauty of a landscape, which, in despite of their superior utility, we must regret should ever be disturbed by the smoke and paddles of steam-vessels.

Colgong forms the occasional habitation of a fakcer, but does not appear to be the settled residence of any recluse of great celebrity. There are no regular temples, although a rude shrine has been shaped out of one of the largest blocks of granite which crown the summit of the rock to the westward of the group. There are also caverns in these islands, and it is seldom that either a living or dead specimen of the religious mendicants, who are established in such places over the whole of India,

is not to be found here. A nameless tomb occurs upon the summit, probably that of a Mohammedan saint, for the Hindoos do not usually bury their dead. This personage, whoever he may be, having received his apotheosis, would be equally venerated by the professors of both religions. The Mohammedans of India, and especially of Bengal, forgetful that their creed assures them that there is but one God, have no objection to worship at the shrine of some holy person deified in the imaginations of his votaries; while the Hindoos are of so idolatrous a nature, that they will not pass any altar without dropping a flower upon it by way of offering. The reverence for the dead, which is a distinguishing trait of the natives of India, is strongly manifested in the lonely tombs which occupy great numbers of the heights in the vicinity of Rajmhal. Wherever the traveller comes upon one of those mausoleums, however neglected and apparently deserted the place may be, he is certain to find the traces of pious care from human hands. The precincts of the tomb may, perhaps, be the haunt of a solitary jackal, or other beast of prey, too little accustomed to man's intrusion to be alarmed at his approach; and yet even when it would seem that the prowling savage was sole tenant of the wild, the newly-swept pavement, strewn with fresh flowers, shews that some human being has recently performed a daily task. Frequently it is impossible to guess who has been at the pains to keep the shrine free from the pollutions of bats and birds; but occasionally, scarcely more human in his outward form than the savage denizens of these deep solitudes, the attendant fakeer will appear upon the scene, his long, matted locks, and the distinguishing marks of his caste and calling, chalk and dirt, forming his sole attire. Money would appear to be perfectly superfluous to personages so independent in the way of clothing, lodging, and, in all probability, food; but though in some cases it is not solicited, it is generally acceptable, and the offered rupee disappears in a marvellous manner, since, there being no garments, there can be no pockets.

All the mooring-places within a day's sail of Colgong, are distinguished for their surpassing beauty; and indeed the whole voyage down to Calcutta conducts the traveller through scenes of the softest enchantment. Rajmhal, in particular, excites the attention of all who have any taste for picturesque scenery, the ruins of its once splendid palaces now adding a melancholy interest to the landscape. The origin of this royal city, stretching into remote antiquity, is lost in the obscurity which hangs over the early history of the Hindoo dynasties of India, but retaining its dignity and importance after the Mohammedan conquests, it remained the capital of Bengal during a splendid succession of princes, who embellished it with the tasteful architecture for which they were famed. The stone principally found in these interesting remains is a red granite, and its colour, decayed by age, harmonises well with the lichens and weeds which have flung themselves over every "coigne of vantage," and the trees that now spread their umbrageous foliage over quadrangle and court. Occasionally we find a mixture of marble, the favourite material of the luxurious Moguls, and brought into fashion about the reign of Acbar. A hall of noble dimensions, erected by the sultan Shujah, the unfortunate brother of Aurungzebe, lined throughout with marble, a product rare in Bengal, has been advantageously, though not very happily, employed as a receptacle for coals, for the supply of the steamers which are now common upon the Ganges:—"to what base uses may we come at last!" This hall, one of the few remaining evidences to attest the

grandeur of the kings and princes who reigned and revelled in Rajmhal, is visited by every European traveller voyaging on the Ganges, many finding a pensive pleasure in musing over those vicissitudes of fortune which have reared the red-cross banner of St. George over the fallen glories of the crescent. While some persons consider the conversion of the marble hall into a dépôt for coals a shocking desecration, others are of opinion that the element of this new power, which is changing all the moral, political, and physical relations in the world, and is working a revolution more stupendous and radical than any that history records, is well lodged in a palace. The hall, once filled with courtiers blazing in diamonds, now contains the true diamond; while the emblem of that astonishing power, whose gigantic resources it is impossible to calculate, lying at anchor under the buttresses of the ancient towers of Rajmhal, in the shape of a steam-vessel, can scarcely fail to fill the contemplative mind with gorgeous visions of the future.

A voyage on the Ganges, interesting even when made under all the disadvantages attending the slow and clumsy craft in which travellers ascending the stream were, when the wind was against them, towed by the crew, perhaps at the rate of five or six miles per day, is now performed in the most delightful manner possible in the government iron steamers. The arrangement of these commodious vessels is very judicious and convenient. The cuddy, a cheerful apartment, with a sky-light above, and four large windows on either side, stands athwart-ship, about the centre of the vessel, with eight cabins abaft, and six before it; a narrow passage runs between each range of cabins, and terminates in the cuddy, which thus enjoys the most ample ventilation. The vessel, which is in technical language denominated a flat, is towed by a steamer, also of iron; and in consequence of the difficulties which at present attend the navigation of a river beset with shifting sand-banks, the whole concern is brought to anchor at sunset every evening, the commandant not being allowed to put the steam up until sunrise the following morning. As Government despatches treasure by these boats, they are accompanied by a guard of soldiers who live and mess in the steamer, but at eight bells post a sentinel on the flat; thus enabling the passengers to throw open their windows at night with the strongest feelings of security—feelings which they would not otherwise enjoy, the thieves of India being exceedingly expert, and frequently committing great depredations on the river, by means of the small boats, in which they glide noiselessly to any unguarded vessel, which they speedily strip of every thing valuable.

Native pilots are stationed along the river, who are taken on board at different points; they receive eighteen rupees (thirty-six shillings) a month, for which they have to provide a small dingee (wherry) and crew, to sound all the depths and shoals of the river. These men are at the present period exceedingly useful in pointing out the hidden sand-banks which lie perdu at every angle of the stream, and in time, under the discipline of a good system, may be made invaluable. The roof or deck of the flat is covered with an awning, and affords a delightful promenade during those periods of the twenty-four hours, and that season of the year, in which Anglo-Indians may venture to emerge into open air. The eve of the cold weather is certainly the best time for river travelling, since, while enjoying a gentle and balmy breeze, the voyager can, without the slightest personal inconvenience, look out upon the rapid succession of villages, groves,

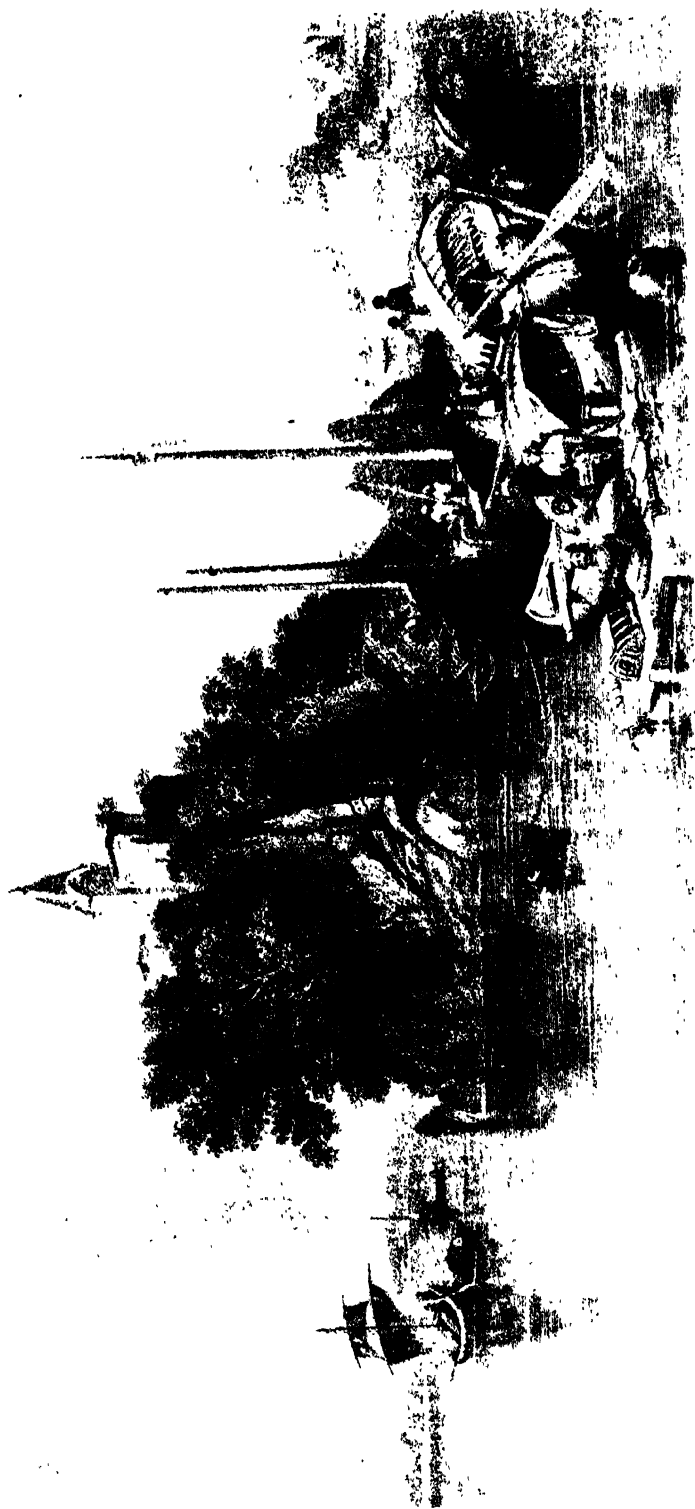
and trees, temples, towers, and widely-spread ghauts, which form the beautiful panorama through which he is gliding. As yet the novelty of this extraordinary method of navigating the Ganges has not worn off in the eyes of the native population on its banks; crowds are drawn up to survey the marvellous spectacle, and every employment is suspended while the fire-ship shoots rapidly along.

JANGHERA, OR THE FAKEER'S ROCK ON THE GANGES.

The river Ganges, in its progress through the plains, waters many spots of remarkable beauty, but in the whole course of its brilliant career it can scarcely boast a more splendid landscape than that in which the rocks of Janghera form so prominent a feature. Standing boldly out in the stream, near a place called Sultangunge, in the province of Behar, this picturesque pile forms a grand and beautiful object; it consists of several masses of grey granite heaped one upon the other in a very picturesque manner, and forming ledges and terraces which are the sites of several small temples. In some places a crevice in the rock has afforded room for the roots of a magnificent tree to expand, and to crown with bright foliage the romantic height.

Janghera is supposed, in former times, to have been united by an isthmus to the shore; but the rapid river continually rolling down, has worn a passage for itself between, and the rock is now completely isolated. This place has been considered, during many ages, to be particularly holy; and, accordingly, from time immemorial fakeers have established themselves upon it, deriving a considerable revenue from the donations of the pious voyagers of the river. A ghaut or landing-place has been constructed at the back of this rock, and rude stairs conduct the pilgrims who are desirous to perform their orisons at the hallowed shrine, to the pagoda at the summit dedicated to Naryan, who figures as the principal deity of the place. There is an idol of him in the temple that crowns this beautiful pile, and his image, together with those of Vishnu, Sceva, and others, is carved in different parts of the rock.

The leading fakeer preserves a dignified seclusion, and is to be seen as silent and as motionless as the idol himself, seated on a tiger skin, and unencumbered with any covering except the chalk and ashes with which he is plentifully dedaubed: he has, however, more active followers in his train, who are at the trouble of collecting the tribute which he endeavours to exact from all the passers-by, whatever their religious persuasion may be. These fellows push out from the rock whenever the state of the water will permit, and follow the voyagers with their importunities. But when the river is full, and the current, strengthened by the melting of the snow, comes down in one sweeping flood, there is no loitering under the rock of Janghera, and a vessel sailing up with a strong wind, against this tide, makes rather a perilous navigation as it stems the rapid waters. In going down the Ganges at such a period, we pass the rock like an arrow shot from a bow, only catching a transient glance of its picturesque beauty; but when the river is low, and the current flows gently, we may pause to view it at our leisure, many persons landing to pay a visit to the grim occupant of the pagoda.



Janghera, or the Fakeer's Rock on the Ganges

Janghera stands at the very portal of Bengal, a district differing very widely from the high table-land of Hindostan proper. We leave the arid plains and bare cliffs—which, except during the season of the rains, give so dreary an aspect to the upper provinces—for fields of never-failing verdure. The damp climate of Bengal maintains vegetation in all its brilliance throughout the year, the period of the rains being only marked by a coarser and ranker luxuriance, proceeding from a redundancy of plants, which actually appear to cumber and choke up the soil. Janghera, thus happily placed between the rugged scenery of the upper provinces, and the smiling landscapes of Bengal, partakes of the nature of both : the Ganges spreads itself like a sea at the foot of the rock, which on the land-side overlooks a wide expanse of fertile country, having for a back-ground the low ranges of hills which separate Behar from Bengal. These hills, though rendered exceedingly interesting by their breaking the monotony of the vast extent of plain which spreads itself on either side, have not until very lately attracted much attention from the European residents of India. Circumstances, however, have led to the development of resources which may open a new era in their history. Veins of coal have been discovered, a circumstance of great importance since the introduction of steam navigation upon the Ganges. At present the exceeding unhealthiness of the climate of these fastnesses, for such the hilly districts in this neighbourhood may be deemed, proves a great barrier to research. Cutting roads through them, and the attempt to bring them into cultivation, we may hope, will lead to improvements which will enable the scientific traveller to penetrate their recesses, and pursue in their own haunts his studies of the animal creation, hitherto existing in profound solitudes scarcely trodden by the foot of man. The ornithologist has found a considerable accession to the catalogue of birds : a splendid animal of the bovine genus, the gaour, feeds in the valleys, and the hippopotamus is supposed to inhabit the lonely rivers of Gundwana ; the gaour differing considerably from the bison, or any other known specimen of the class, is altogether new in the records of zoology, and prevailing opinion confines the hippopotamus to Africa ; it is therefore a matter of some importance to establish the existence of the one, and to render the other useful in a domestic capacity. Specimens of the gaour have found their way to the general mart in India, the fair at Hurdwar, but the attempts hitherto made to tame this fine animal have proved unsuccessful : those individuals that have been exhibited measured upwards of sixteen hands in height. The gaour somewhat resembles the buffalo in form, but has a much finer coat ; it is distinguished by an excrescence running down the back, which by casual observers has been mistaken for the hump found in the common Indian bullock ; and its appearance is so rare as to excite great curiosity among the native community, who crowd eagerly to gaze upon it when taking its place among the curiosities of Hurdwar.

SUWARREE OF SEIKS, AND VIEW NEAR THE SUTLEJ RIVER.

A native Suwarree, or train of a great personage, in India always forms a picturesque and splendid pageant, but in the present dwindled state of Asiatic pride, none can stand a comparison with that of Runjeet Singh. In addition to all the glittering groups which the king of Oude can bring in support of his dignity, the chief of Lahore displays a martial host of followers, who have added many broad lands to his dominions, and rendered numerous warlike tribes tributary to the state.

Runjeet Singh, in the centre of a brilliant cavalcade, composed of superb-looking men, mounted upon stately elephants or gallant steeds, and shining in all the panoply of polished weapons, jewels, and gold, realizes the beau-ideal which the most vivid imagination can have formed of the gorgeous splendours of an Asiatic prince. The scene represented in the accompanying Plate was sketched upon the river Sutlej, near a fortified Seik town, commanding a view of the snowy peaks of the Himalaya mountains, at the distance of a hundred and twenty miles.

Runjeet Singh, like other native potentates, when appearing in public, is attended by hawk and hound, his falconers bearing the regal birds upon their wrists, and a pack of dogs being led before him : his elephants, camels, and horses are of the finest breed, and amongst the latter, he is particularly pleased with a specimen presented by Lord William Bentinck—a noble, though what is esteemed in his native land a clumsy animal, employed only as a beast of draught in the great brewing establishments in England, but which has sometimes the honour of carrying the maha-rajah himself, and has had the title of *hathee-sa-ghora* bestowed upon it, (elephant-horse.) Runjeet Singh himself is a slim, active personage, and would probably have even been considered handsome, but for the ravages of the small-pox, which has deprived him of the sight of one eye. He dresses richly, and is upon state occasions distinguished for a remarkably fine diamond, called the *kohi noor*, or hill of light, which is said to be unique, and to exceed in size and splendour any specimens of the gem known in Europe. The manner in which the maha-rajah is stated to have possessed himself of this jewel is not greatly to his credit.

In September, 1812, the queens of Shah Sujah, and Zeman Shah, of Cabul, took refuge from the troubles of their country, and were received in Lahore with every demonstration of respect. Sujah, the deposed king, having been made prisoner by treachery, was conveyed by the governor of Attock to his brother, who at this period ruled over Cashmere. Two grand objects of the Seik's ambition and avarice, the possession of the celebrated valley, and of the hill of light, appearing now to be brought by fortuitous circumstances within his grasp, he determined, if possible, to make the attainment of the one, a pretence for the concession of the other. With this view he gave the queen to understand, that he was resolved to espouse the cause of her husband in the most chivalrous manner ; to liberate him from his confinement, and bestow upon him the fort of Rotas, together with a sufficient territory for the maintenance of his dignity. The afflicted lady, overjoyed and gratified, expressed a deep appreciation of the intended



- Suwarree of Seiks, and View near the Sutlej River

kindness, and it was then delicately hinted, that, in order to stimulate her friend to the enterprise, it would be advisable to present him with the kohi noor, a gem which he was very anxious to possess. The queen, who was no bad diplomatist, declared herself quite certain that the moment her husband found himself at liberty, he would be but too happy to gratify the wishes of the invaluable friend who had started up in his distress, but that at present the diamond was in pawn at Candahar, for two lacs of rupees. Runjeet Singh believed as much of the representation as he pleased; but having shewn his desire to obtain the diamond, it was necessary to prevent it from being despatched to a place of security; and, therefore, entirely losing sight of the chivalric character which he had lately assumed, he threw the confidential servants of the unfortunate princesses into close confinement, and surrounded their abode with sentinels, who had strict orders to search every person who should attempt to pass. This measure not having the desired effect, he determined to resort to one still more disgraceful, and deprived the ladies and their household of all supplies, either of food or water, for two days. These heroic women still holding out, the Seik was ashamed of continuing a system likely to end in the death of the parties who had claimed his hospitality, and was fain to be content with a promise of the jewel, to be redeemed when the imprisoned monarch should be put in possession of Rotas. Runjeet Singh now set seriously to work, and having entered into an alliance with the ruler of Afghanistan, they agreed to send a large force into Cashmere, which had rebelled, to subdue the country, and to obtain the person of Shah Sujah.

The expedition was successful, but it cost Runjeet rather dearly, many Seiks perishing in the snow; and his ally, Putty Khan, deriving the greater share of the benefit. This chieftain installed his brother in the government of the valley, and the Seiks were for the present obliged to remain content with the custody of the royal captive, who was conveyed to his family at Lahore. The success of the expedition furnished a fair pretext for the renewal of the inhospitable demand for the great diamond; and the king vainly endeavoured to evade the sacrifice, by professing his willingness to fulfil the promise given by his wife, when the restoration of the territory should enable him to redeem the precious kohi noor now in pledge for two lacs. Runjeet Singh was not so easily cajoled; he therefore proceeded to extremities, imprisoned his unhappy guests, threatened them with perpetual incarceration, and kept them without food for several days. Perceiving resistance to be useless, Shah Sujah at last came to terms, stipulating for a sum of money and a month's time, to recover the diamond, and pay off the loan upon it; but this attempt to gain something in exchange was not successful. Runjeet Singh, too wary to be outwitted, and well knowing how easily he could repossess himself of money advanced to a prisoner, produced the two lacs without hesitation, and a day was appointed for the surrender of the coveted jewel.

Shah Sujah, the representative of a race of kings, sat in dignified silence opposite to the mean-spirited oppressor, whose family, raised to power by a freak of fortune, could only trace their descent from thieves. It is said, that for a whole hour the exiled monarch gazed impressively upon the robber chief without speaking, and that Runjeet Singh, whom this mute eloquence failed to move, desired somebody acquainted with the Persian language to remind his majesty of the purpose for which they had met. The shah,

without opening his lips, "spoke with his eyes" to an attendant, who, retiring, returned with a small parcel, which he placed between the great men. The envelopes were speedily removed, and the jewellers, who were stationed behind, recognising the diamond, assured their master, that it was the veritable *kohi noor*.

Nothing now remained but the repossession of the two lacs; which was speedily accomplished. Runjeet despatched a picked body of his satellites to the residence of his unfortunate guests, with orders to bring away, without any reservation, the money and jewels belonging to the party. These commands were literally obeyed; not only every ornament being taken, but rich dresses also, together with the swords, shields, and matchlocks, which were mounted in gold or silver. The maha-rajah appropriated every thing which he thought worthy of retention to his own use, sending back those articles which he considered to be of little or no value, observing to his courtiers, that it was useless to get a bad name for such rubbish. Nothing more being procurable, and some feeling of policy or remorse preventing him from taking the lives of those whom he had so shamefully pillaged, Runjeet Singh allowed the females to escape to Loodianah, where they were some time afterwards rejoined by their husbands, on whom the British government settled 50,000 rupees, (five thousand pounds a year,) which they continue to enjoy. The Mogul and Afghan horse-dealers, who frequent the fair at Hurdwar, (if their reports may be relied upon,) would give us reason to believe that the situation of the ex-king of Cabool excites great interest and compassion, and that the tributaries of Runjeet Singh would be delighted, were the British to restore Shah Sujah to the throne. These men seem to be much puzzled to guess the reason that the English do not invade the maha-rajah's territories; they abhor the Seiks, because they are gradually seizing the Afghan dependencies, and they fancy that the Lahore chieftain pays six cowries in the rupee to the Company, for permission to hold the countries he has conquered, and to receive their revenues, our non-interference system being otherwise unaccountable.

Runjeet Singh, though owing the greater portion of his acquisitions to craft of the lowest kind, and of the most unjustifiable nature, is possessed of talents of no common order, which, if properly cultivated, would have secured for him an ascendancy based upon a more honourable foundation; but with too many of the vices of the Asiatic character, he has also a very large proportion of those ridiculous notions which are obsolete in countries illuminated by the light of science. The Seik ruler is a great believer in omens, and not only consults the stars, but also the chirpings of birds, previous to any measure of importance. He has lately suffered from ill health, but the remedies prescribed by European physicians have been neglected, for the advice of soothsayers. These personages took upon themselves to discover the cause of the malady of the sovereign, which some old beggar-woman had naturally enough attributed to the oppression of his people. Upon consulting the stars, they found Saturn in the ascendant, a planet which, according to general belief, always exerts a baleful influence. There was no difficulty now in tracing the liver complaint and dysentery of the lion of the Punjab, to its true source: but what was to be done in such an emergence? the dislodgment of a planet from the sky being beyond the power of the maha-rajah, great as he undoubtedly is. Nevertheless, it was necessary to hit upon some method to get rid of the malignant influence, and it was determined to transport the planet in



Entrance to the Keeree Pass

effigy out of the Seik dominions into the British territory, in the expectation, that on its arrival on the coast, the Governor-General would evince his friendship by transporting Saturn beyond the kalapance, or salt ocean. The credit of this ingenious device is due to Mudhsoodun Pundit, and other learned men, who, according to the statement in the Lahore ukhbars, recommended his highness to cause an effigy of the planet Saturn to be made of gold, set with sapphires, and to give the same, with a black shawl, to a brahmin of some other country, who should be placed in a rath, or car, of a dark colour, drawn by buffaloes instead of bullocks, and transported along with the image across the river, when, with the blessing of Providence, the maha-rajah would speedily recover.

This notable expedient was instantly adopted, and a golden effigy of the planet speedily constructed. When it was finished, a brahmin of the Chobal class, a native of Mutah, was found, to undertake this novel charge, who, after being bathed in oil, and his person blackened from head to foot, was clad in sable garments; when the effigy in question, with a pair of gold bracelets, five hundred rupees in cash, and a black horse, with a black saddle, were given, according to the rite called *Sung-kluss*. After being placed in a covered rath, drawn by a pair of buffaloes, the brahmin, accompanied by two battalions of soldiers, was ordered to be carried across the river. It is needless to add, that the instant that Saturn left Lahore, the maha-rajah nearly recovered; the farther progress of the planet was not stated, but it was supposed that his highness would be quite well before it reached Loodianah.

Runjeet Singh entertains crowds of dancing-girls at his court, and has, in his old age, scandalized the more fastidious portion of the community, by raising one of these ladies to the throne. The celebrated dancer, Gool-bahar, having frequently attracted the attention of her lord, at length obtained sufficient influence over him to induce him to make her his wife. The marriage was solemnized with all the pomp and splendour consistent with the rank and dignity of the bridegroom, made happy in the possession of a beauty, whose charms are stated to be transcendent. It is said that no report can possibly exaggerate the attractions of the lady, whose loveliness far surpasses any idea that can be formed of it.

Not content with the usual number of female attendants, Runjeet Singh has a band of amazons armed, and equipped as a guard to the Zenana; these women are splendidly dressed, and many are said to be very handsome, and great favourites of their sovereign.

ENTRANCE TO THE KEEREE PASS, LEADING TO THE VALLEY OF DEYRAH DHOON.

A visit to the Hills, the common term applied in India to the inferior ranges of the Himalaya mountains, forms one of the most agreeable diversities which can occur in the lives of the European residents of Hindostan. Many are compelled to try the effects of a more bracing climate for the recovery of health; but the love of the picturesque, and a desire to seek amusement in change of scene, prove the principal incentives to a great number of travellers.

In a tour of pleasure to the hills, made by a party from whose journals the following notes have been taken, the route pursued lay through the district of Saharunpore, a part of the province of Delhi, which at one period was said to have formed the granary of the upper country. Though portions of the land are still very fertile, its condition at the present time is not so flourishing; the devastating influence of the Ghoorka invasions having been very severely felt. A new era, however, is opening for India; and, as we surveyed the magnificent prospect around us, our hearts warmed with the hope that the lapse of a quarter of a century would add to their sublimity attractions of another kind—those which will arise from the skilful application of science in aid of the natural resources of the country.

The view of the Himalaya from a spot in the vicinity of Saharunpore, is of that dreamy, poetical description, which, though full of beauty, presents little that is definite. Two inferior belts, divided from each other by deep intersecting vales, appear tier above tier, the pyramidal snow-capped heights, which seem to lift themselves into another world, crowning the whole with almost awful majesty. From this site, the mountain ranges have all the indistinctness which belongs to the land of *faërie*, and which, leaving the imagination to luxuriate in its most fanciful creations, lends enchantment to the scene. The pure dazzling whiteness of the regions of eternal snow, give occasionally so cloud-like an appearance to the towering summits, as to induce the belief that they form a part of the heaven to which they aspire; while in other states of the atmosphere they stand out in bold relief, either catching the rays of the sun, and reflecting a golden tint, or rearing their lofty points, white with the unsullied snow of ages, against a darkened sky, shewing that while all else on earth is liable to change, they endure immutable and for ever.

The northern part of the district of Saharunpore lies within the influence of the hills, and rain occasionally falls throughout the year along the Sewalik range, at the distance of a few miles; but notwithstanding that it is traversed by streams which take their rise from springs in these hills, it suffers from want of water; and there is every reason to believe that Artesian wells might be formed with great success, and much advantage to the district.

The city of Saharunpore is of very ancient date, but possesses few or no remains of interest: a fortress strengthened for the purpose of resisting the incursions of the Ghoorkas, and a religious institution in the neighbourhood, being the only places worthy of a visit, with the exception of the botanical garden, which forms, indeed, its principal attraction. Though not so great a pet of the government as the Calcutta establishment, the garden at Saharunpore is kept in excellent order, the most being made of the comparatively small sum allowed for its maintenance. Common report states, that this useful and ornamental work owes its existence to the family of Zahita Khan, a former chief; but it must have undergone great changes since its early formation, being laid out in serpentine walks, which, with their flower-borders, and shrubs of foreign growth, render it truly English in its aspect. Divested of the formality which characterises native plantations, the garden at Saharunpore may be said to combine all the advantages of a highly embellished pleasure-ground with the interest of the nursery, and on this account to excel many of the most celebrated specimens of landscape-gardening at home. There are rides and drives through this beautiful enclosure, which, being secluded, and free from

dust, become the favourite places of rendezvous for the European residents of the station. Amongst the splendid creepers, denizens of a tropic clime, arising in verdant pomp, there is a more humble stranger, the ivy, which grows with the utmost luxuriance, and by its association with home scenes, the ancient village church, and old baronial hall, awakens a thousand tender recollections in the breast of the traveller: here, too, is to be found the violet, betraying itself by its delicious odour, and bringing with it thrilling remembrances of our loved and distant native land. Amid a large collection of hill trees and shrubs, which shew the possibility of inuring the hardy denizens of the north to the heat of the Indian plains, there are splendid specimens of the flora of Hindostan. The plants are generally cultivated in the first instance at Mussooree, a station in the hills, and the experiments made at Saharunpore have been confirmed at Bareilly, where a fir-tree may be seen thirty feet in height, together with the walnut, cherry, barberry, hawthorn, and apricot, which grow without much care being taken in their cultivation. Bareilly, however, seems to possess a soil peculiarly favourable to foreign products: it is celebrated for the excellence and abundance of its strawberries, a fruit which, though growing freely in some parts of India, cannot always be cultivated with success.

Saharunpore may be called the threshold of the hill districts; and, in addition to its garden, the scientific traveller finds other objects of interest, some gentlemen-residents having opened a rich and inexhaustible mine of fossil remains in the Sewalik hills. This range abounds with relics of a former world, and is also said to be favourable to the growth of the tea plant, which the inhabitants of Sakrondah affirm, upon traditional authority, to have been brought there in former times by a fakcer, but subsequently lost in consequence of neglect. The religious establishment mentioned as being one of the lions of Saharunpore, consists of a body of Gosseins, one of the numerous tribes of Hindoo devotees. This class distinguish themselves by dyeing their hair yellow, and substituting oil and ashes for more decent covering; they present one of those anomalies so frequently found among the people of India, many of them practising the most frightful austerities, for the sake, it would appear, of worldly wealth; for these deformed, miserable-looking wretches are said to be rich, and to indulge occasionally in all the luxuries of life. The Gosseins of Saharunpore are great patrons of monkeys—animals which are held sacred all over India, but are in some places peculiar objects of veneration. It is said that in one of the battles of a favourite god against a powerful enemy, the giant, Humoon, led an army of monkeys to the assistance of the nearly-worsted deity, and thus turned the tide of fortune in his favour—a service for which they have been ever afterwards tolerated, and, in many instances, worshipped, by the idolatrous portion of the natives of India. Where monkeys reside under the protection of a fraternity like this of Saharunpore, they are subjected to a very necessary degree of control, and learn to conduct themselves with as much propriety as their natural propensities will admit. There are certain limits assigned, which they are not allowed to pass with impunity, whatever may be the temptation to commit a trespass. Every day at noon, one of the Gosseins on whom this duty devolves, rings a bell, which causes the whole of the monkeys attached to the establishment to assemble in front of the temple, where they await their diurnal meal with all the gesticulation and grimace which such a crowd would naturally exhibit. The moment that the priest, bearing an earthen pot filled with grain, is desceried, the whole party is on the *qui vive*,

pressing forwards to the utmost limit, and endeavouring to get before their brethren, and thus secure the greatest share of the *provant*. Should any unlucky wight, in his eagerness to approach the tempting vase, overstep the bounds assigned, he is beaten and turned out. The grain being scattered amongst the expectant crowd, a general scramble takes place; each strives to fill his pouch at the expense of his neighbour, and, while biting, scratching, and tearing, is intent upon the grand object of the fray. Amid this fierce contention, the grain speedily disappears, the largest possible quantity being bagged in the shortest possible time; and at the sound of a second bell the monkeys make their exit. There are, however, festival days, on which, in addition to their usual allowance, they are regaled with fruit; the whole scene affording much entertainment to the by-standers, who, whatever their religious creed may be, are allowed to witness it without scruple.

On leaving Saharunpore, on our march to the valley of the Dhoon, our road conducted us through the Keeree Pass; and this lovely portal to a new country gave delightful promise of the scenery beyond. The distant view which we had caught of the true Himalaya, the birth-place and abode of the gods of Hindostan, was lost, and the scene became one of the softest beauty imaginable, the devious valley winding through rocky eminences, and richly clothed with stately trees. At every step of our progress, the landscape changed its features, and, though the character remained the same, presented so great a variety of forms, of crag and precipice, wild rock, deep forest, and smiling valley, that we paused continually in delightful amazement—now recognising, with that joy which the exile alone can feel, in suddenly encountering some well-known object, points of resemblance between our northern homes—and now struck with wonder by some splendid production of an Indian soil. Here, in all its native luxuriance, may be seen the giant creeper, which, with justice, is denominated the monarch of its tribe—the scandent *bauhinia*. This enormous parasite winds its snake-like stem, which attains the size, and somewhat resembles the body of the boa-constrictor, round the trunk of the forest-trees, either mingling its flowers with their foliage, or flinging them from the festoons which it forms from branch to branch as it travels along. The rich scent of these superb blossoms, together with that of the baubool, filling the air with perfume, and gratifying at once the sight and smell.

The elevation of these low hills, composing, as it were, the outworks of the Himalaya, varies from five to nine hundred feet above the plains, and about two thousand five hundred above the level of the sea. Geologists describe them as being composed chiefly of sandstone of different degrees of destructibility, of indurated clay, and beds of rounded pebbles and gravel, circumstances which characterise them throughout the range, from Hurdwar to its termination. The thick forest and brushwood are full of peacocks, and, anid game of less importance, the tiger is to be found, while hares, and the black and gray partridge, literally swarm in the neighbourhood. There are two halting-places in the Keeree Pass, one the Mohun Chokee, at the entrance, and the Shoupore Chokee within the pass, which extends to a length of upwards of six miles. Our party consisted of several persons, and we had with us a numerous cortége, comprising horses, elephants, and bullocks, for the conveyance of the baggage; our encampment, therefore, was extensive and picturesque, and rendered animated by groups of our people assembled



The Ganges entering the Plains near Hardwar

round their fires, the horses and elephants picketed under the trees, with the bullocks reposing on the ground. In looking out on this scene, we all experienced an exhilaration of spirits which the cool and bracing air, and the anticipation of pleasures still to come, were so well calculated to produce. It is not, however, at all times and seasons that travellers journeying through these low passes, of which there are several, to the Valley of the Dhoon, can rejoice in the climate; for at some periods of the year, few can encounter the malaria, which comes laden with jungle fever, with impunity. Vegetation, in the thickly-wooded regions which form the outer belt of the Himalaya, riots in the strength given to it by the extensive swampy places which intersect the forests, and the exceeding heat of the solar rays. Nurtured in this hot and damp atmosphere, the coarser weeds and grasses exhale a rank steam, which impregnates the whole air, warning the traveller to pass onward without delay, and to guard by every means in his power against the attacks of the insidious enemy. Unfortunately, it is at the most deleterious season of the year that the sportsman, in India, is tempted, by the abundance of the nobler kinds of game, to try his fortune in these pestiferous jungles. The ardour and excitement of the pursuit, the active employment of the mind, for ever upon the alert to make the most of some favourable circumstance, and the unyielding spirit which defies all hazards, and seems to delight in danger, certainly in many instances prove great preservatives. An old sportsman, one who has survived his early training, enduring, without the natural consequences of fever and ague, long field-days against the tiger in the hottest weather, may set all the physical ills which flesh is heir to at defiance; but there are many who break up in this dangerous attempt, some speedily finding a grave, while others return home with impaired health or ruined constitutions. Three young officers returning from a tour of pleasure in the hills, and incautiously exposing themselves to the malaria of the forests, which skirt their bases, were struck down with fever, and, though living to reach a spot where medical aid could be obtained, speedily fell victims to their temerity.

There are parts of these woody ranges so strongly infected with poisonous exhalations, that at the worst season they are deserted even by the brute creation; monkeys, tigers, every species of quadruped, together with the birds, urged by some instinctive warning, quit the deadly spot, and seek a resting-place in distant and more healthful scenes.

THE GANGES ENTERING THE PLAINS NEAR HURDWAR.

After journeying for some days through an inland country, the sight of a river always affords gratification, and at all times and seasons European travellers, possessing the slightest degree of sensibility, share in the enthusiasm with which the natives hail a view of the Ganges. At the spot in which we now beheld it, the sacred river was peculiarly interesting: it had already traversed in its winding course over a hundred and fifty miles, from its secluded mountain birth-place, amid mighty labyrinths of rocks; and, now, having forced a passage through the last barrier, fairly emerged in a broad clear stream upon the plains. No longer opposed by difficulties, the rage and fury of its rush has

subsided, tranquillity characterizing the torrent which came foaming and dashing from its source, now leaping a precipice, and now wearing away the solid rock in the impetuosity of its progress.

Beyond the point in which the Ganges enters the plains, to its final junction with the ocean, a distance of twelve hundred miles, it flows smoothly and placidly along, occasionally vexed and ruffled by the tempest, or, assuming an alarming degree of velocity, as swelled by the melting of the snows, its strong current flies with the speed of an arrow. There are, however, no cataracts in its long descent towards the sea, the fall being somewhat less than a foot a mile, through a channel which varies in width very considerably in particular places and at particular seasons, until, as the mighty river approaches the ocean, it spreads out its waters afar, pouring them forth in a flood ten miles broad. The Ganges is not fordable below its conflux with the Jumna; but though it may be crossed by men and animals at several places previous to its junction with this majestic tributary, the navigation is never interrupted from the spot in which it runs into the plains. Its rise is seldom above thirty-two feet, and when it reaches this height, it spreads over the adjacent country like a sea, inundating the low land, and frequently destroying whole villages, those that remain rising like islands in the midst of the flood.

The road by which we travelled was skirted on one side by a precipitous craggy range, clothed with lichens and creepers of various descriptions, and crowned occasionally with a tree spreading its delicate foliage against the sky, a ladder of bamboo here and there aiding the ascent. Beautiful wild flowers, some of them highly odorous, were springing from the clefts, while the bright river which glided beside us blushed with the pink of the lotus blossoming on the surface.

The Ganges, at this place, abounds with fish of all kinds; and, amongst them, the king of the finny tribes, the noble mahaseer, or great-head, which by many persons is esteemed the most delicious fresh-water fish which ever gratified the palate of an epicure. It rises to the fly, affording excellent sport to the angler, sometimes attaining the size of a large cod, and is taken with considerable difficulty, even by those who have been accustomed to salmon-fishing in the most celebrated rivers of Scotland. The mahaseer is sent to table in various ways, Indian cooks being famous for their fish-stews and curries; but it does not require any adventitious aid from the culinary art, as it is exquisite when plain-boiled, being, according to the best gastronomic authority, luscious but yet unsatiating. In India, fish can only be eaten in perfection on the banks of the stream where it is caught; it must be cooked immediately upon its capture, for it will not bear salt, and after boiling can only be kept for a few hours in a pickle composed of vinegar, chilies, and green ginger. With respect to this latter adjunct, those who possess any philanthropic feeling will unite in the hope that at some not very distant period the root which produces it may be made to flourish in European gardens, for there can be nothing that enters more generally into the composition of every dish, whether savoury or sweet. The warm aromatic flavour differs widely from the harsh biting heat of the dried root, while the stewed slices possess a degree of richness and delicacy which are highly agreeable to the taste. This digression in favour of the

mahaseer, and green ginger, though characteristic of Indian travellers, may be considered by some readers out of place at an approach to one of the most sacred spots throughout Hindostan.

We were journeying to the gate of Huṇa, or Vishnu, the most popular of the Hindu triad : the town of Hurdwar, or Hurrudwar, a scene chosen from time immemorial for the concourse of pilgrims from every part of the Eastern world. To behold the Ganges at the moment in which, having forced a passage through the mountains, it glides in one broad stream along the plain, seems to the exhausted devotee, who has suffered every fatigue and privation consequent upon a long and painful journey, aided by very scanty means, as more than a recompense for all his toils. He gazes, enraptured, on the holy river, and, gathering up his failing strength to the task, presses onward, but too happy to yield up life with the first plunge of his body in the hallowed wave. A blessed immortality is, according to universal belief amongst the followers of Brahma, secured to the person who thus has ended his career on earth ; and many, wearied of life, and anxious to enter scenes of purer enjoyment, will either commit suicide, or, if too feeble to perform the act themselves, prevail upon their friends to hasten the moment of dissolution, leaving their bodies to float down the Ganges, while their souls are absorbed in the divine essence.

It is at this place that persons journeying from a great distance are anxious to fill their jars with water, in order that they may carry a portion of the sacred element to their homes. Sometimes these water-pots are conveyed in a very picturesque manner, being slung upon bamboos resting upon the shoulders of long files of men, and gaily decorated with flowers and peacocks' feathers. Rich and pious Hindoos, who inhabit the Deccan and other remote provinces, spend large sums of money in procuring the holy-water of the Ganges, which is brought to them by a class of persons who obtain their livelihood by their long journeys. They are, however, content to take the water at the nearest point, and, if not basely maligned, are said to have little scruple about supplying any deficiencies, occasioned by breakage and leakage on the road, at the first river or well which they pass on their way. Some precautions are taken to prevent these frauds : in order to prove that the water has in reality been brought from the Ganges, the bearers obtain a certificate to that effect, together with a seal, with which the proper official at the place where it is filled, closes the vessel. The jars are enclosed in a frame-work of bamboo slung at either end of a pole of the same, which is carried across the shoulder, and is borne in this manner many hundred miles. The bearers of the Ganges water, though having literally nothing to tempt the plunderer, have been frequently murdered of late years by those frightful bands of assassins, the Thugs, who consider it to be an act of duty towards their goddess Bhowanee, who represents the destructive power, to sacrifice all the victims which she throws in their way, and therefore murder the most poverty-stricken wretches, in the hope of being rewarded by a richer booty.

An acquaintance with a tithe of the horrors, the shocking waste of human life, the fearful sum of human suffering, produced by the most barbarous as well the most inconsistent religion which the distempered imagination of man has ever framed, suffice to call forth melancholy feelings in the breast of the Christian spectator, as he gazes upon the

bright waters, subjected to so many and such dreadful pollutions. Recognizing the Supreme Power in the blessings which a benignant Deity lavishes upon the objects of its creation, an untutored mind may be forgiven, if, ignorant of the Source whence the benefit is derived, adoration and homage should be paid to the tree affording shade, or to the river, which supplies the element so necessary for the preservation and enjoyment of life. But the Hindoos have, with the blindest perversity, departed from the early simplicity of their creed, and have reared, throughout scenes of tranquil beauty, altars cemented with human blood, desecrating the pure waters of the Ganges with the swollen corpses of the dead, who have been murdered on its banks, in obedience to the most horrid superstition. It is deemed incumbent upon the relatives of a dying person to hurry the unfortunate to the side of some sacred river, there to breathe the last sigh; and when death is protracted, and exposure to cold dews or a burning sun fail to accomplish the object desired, the sufferer is relieved from his miseries by a more summary mode, the mouth and nostrils being stopped with the mud of the Ganges, which is supposed to possess purifying qualities. There can be no doubt that the death of multitudes is hastened by this process: for when once a patient is brought down to the water to die, recovery is deemed disgraceful, inasmuch as it proves that the person thus escaping is rejected by the gods.

In consequence of the expense of burning a corpse upon a funeral pile, wood being in India both scarce and dear, individuals belonging to the poorer classes are after death thrust into the river with very little ceremony, affording a shocking spectacle to unaccustomed eyes, as they float down generally with the ghastly head above the water. People who can afford it, obtain wood for the performance of the last sad rites; but, generally speaking, they grudge the cost of a quantity sufficient for the purpose of reducing the body to ashes; it is merely scorched a little, and then consigned to the Ganges. When incineration is completed, the traveller who is so unfortunate as to pitch his tent or moor his boat near the scene of action, suffers very considerable annoyance from the effluvia arising from the burning corpse, while at the same time his eyes may be shocked by the sight of some huge carrion-bird, wafted down the river by the prey which it has seized and is devouring, a corpse being frequently indicated by the vulture which has perched upon it.

These are some of the sights which deform a river, whose calm and heavenly beauty few can behold unmoved by admiration. Cold indeed must be the person who could refuse to acknowledge the loveliness of the scene presented in the accompanying Plate; and every step of the road there delineated, constructed by Government into the valley of the Dhoon, leads to some region equally gratifying to the eye of taste.

PART OF THE GHAUT AT HURDWAR.

A fair takes place annually at Hurdwar in the month of April, lasting nearly a fortnight, that being the period chosen by the pilgrims, who flock from all parts of India, to perform their ablutions in the Ganges. The auspicious moment is calculated by the brahmins, who aver that a great increase in the efficacy of the rite is derivable from its performance when Jupiter is in Aquarius or the sun enters Aries, which happens every twelfth year.



Part of the Ghaut at Hurdwar

The immense concourse of persons drawn to Hurdwar by religious motives, has attracted others, who take advantage of this promiscuous meeting, to dispose of merchandise brought from the uttermost parts of the world, and which thus finds its way to every accessible place throughout India. There are, of course, purchasers as well as sellers, who resort to the fair for the purpose of buying cattle, shawls, and jewels, either for their own use, or to dispose of again. Many, also, visit the fair purely from motives of curiosity, this portion of the spectators being chiefly composed of Europeans and rich Mohammedans, who travel, particularly the latter, in great splendour. The peace in this promiscuous multitude is kept by a large detachment from the Sirmoon battalion of the Hill-rangers, who come down from their quarters at Deyrah Dhoon, and garrison an island in the centre of the river, where they are out of the way, and yet at hand to prevent disturbance; while there are magistrates present, with a very considerable body of police, to enforce the rules and regulations necessary for the preservation of order in an assembly composed of such heterogeneous materials.

The climate of Hurdwar during the early part of April is exceedingly variable: from four in the afternoon, until nine or ten o'clock on the following day, the wind generally blows from the north or east over the snowy mountains, rendering the air delightfully cool; during the intermediate hours, however, the thermometer frequently rises to 94° ; and the clouds of dust arising from the concourse of people, together with their beasts of burden, collected at this place, add considerably to the annoyance sustained from the heat.

The principal road to Hurdwar lies through the town of Khunkul, which is also a Teerut, or place of Hindoo pilgrimage, overlooking the Ganges: it is very well built, and adorned with several commodious ghauts, constructed of cut freestone, landing-places descending by long flights of steps into the river. This town chiefly consists of one principal street, running north and south parallel with the course of the water, and composed of handsome houses belonging to rich merchants and brahmins from every part of India. In fact, the ownership of a house at Khunkul, shews the proprietor to be a man of great wealth, and considerable importance in society. It is like possessing a place at Melton Mowbray. The greater number of these mansions are unhappily disfigured by paintings, executed in a very barbarous manner in the most glaring colours, without, of course, the slightest attention either to shadow, proportion, or perspective. The house-tops are covered with troops of monkeys, animals sufficiently sagacious to discover those places in which their species is held in reverence. These creatures are sacred in every stronghold of Hindoo superstition, and from their multitudes become perfect nuisances, it being difficult to prevent their invasion into every apartment of a private residence. There are at Khunkul numerous serais for the accommodation of the people who resort to it at the time of the fair; and when full, these long quadrangular buildings, furnished all round with suites of small apartments, present a very singular appearance—men, women, and children, in large families, being thrust into an exceedingly circumscribed space, with cattle of every kind, bullocks, horses, camels, donkeys, and mules, together with other live-stock, biped and quadruped.

The new road, which runs direct to Hurdwar, and for which the old one on the back of the river is entirely deserted, forms a very amusing drive. On either side, for the distance of two miles, are to be seen the large and handsome tents belonging to the civil and military officers of the Company, who visit the fair upon duty, either to assist in keeping the peace, or for the purchase of horses for the cavalry regiments; while others, who have nothing save pleasure in view, establish themselves in the same encampment. These canvass dwellings are diversified by the more substantial country abodes of rich natives, occurring amid large mango groves, and having showy gardens pranked with flowers. So great is the necessity for temporary habitations during the fair, that artificers resort to the neighbourhood of Hurdwar from a considerable distance, in order to construct them of thatch and grass-mats upon a bamboo frame. These houses, or huts, are rendered both sun and water proof, and add considerably to the picturesque effect of the scene. The town of Hurdwar bears a striking resemblance to that of its neighbour Khunkul, but is apparently of more ancient date; it completely skirts the Ganges, many of the best houses having their foundations in the bed of the sacred river. These are generally constructed of brick, the lower stories of a great number being of very fine white free-stone, a material which is found in the neighbourhood, while lime-stone of good quality is met with close at hand, in the bed of the stream. The Ganges, during the rainy season, is a mile in width at Hurdwar, pursuing its course between low woody islands, some of which afford very commodious encamping ground. On the west bank the eye rests upon a ridge of hills rising to the height of six hundred feet, covered with thick brushwood, mingled with trees. These hills are cleft in many places into rugged ravines, which afford ample cover to numerous wild beasts. The back-ground of the landscape is formed of part of the range of blue mountains, from six to eight thousand feet in height, which conceal the base of the Himalaya, or snowy region, and fill up the distance in the most magnificent manner possible.

It is difficult to afford any idea of the grandeur and beauty of the inanimate objects which render Hurdwar one of the places best worthy of a traveller's attention in India, but still more so to convey even a faint notion of the swarms of living creatures, men and beasts of every description, which occupy every foot of ground during the time of the fair, multitudes of cows, horses, bullocks, camels, elephants, ponies, and mules from Osbeck Tartary to Benares, are crowded together, rendering the scene in the highest degree animated and interesting: every thing is to be found at the fair, though horses form its principal attraction. The horse merchants from Bokhara and Cabool occupy the stony central parts of the river, while those from Torkistan take up their quarters in small enclosures behind the houses of the town. These men are famed for their ponies and galloways, animals of great power, called Toorkies, some of which bear very high prices. The elephant dealers incline to Khunkul, for the sake of fodder, but traverse the roads of the fair with their studs during the mornings and evenings, each elephant having a large bell attached to the neck, for the purpose of giving warning to passengers of their approach. The bunecas, or grain-sellers, hulwâees, or confectioners, cloth, shawl, and toy merchants, occupy the road-side close to the town, their dwelling-places being inter-

spersed with small enclosures containing piles of barley and straw, heaped up, and ready for sale.

On the sides of the hill to the west, thousands of Seik families are to be seen, with their huts, tents, camels, bullocks, mules, and horses, thrown together, as it were, without order or method. Then come the tents of the better order of visitors, formed into groups of two or three, and constructed of white or striped canvass, gaily fringed, and ornamented with scalloped borderings of scarlet cloth. Then, again, are the tents of the superior horse-dealers, Arab or Persian merchants, who have brought splendid animals of the purest breed, for which they demand enormous prices; men, also, with bears, leopards, tigers, deer of all kinds, monkeys, Persian greyhounds, beautiful cats, and rare birds, for sale. Then there are heaps of assafoetida in bags from the mountains beyond Cabool, sacks of raisins of various kinds, pistachio nuts, almonds, and boxes of preserved apricots, and stalls filled with merchandise of every description, brazen vessels of all kinds, bead necklaces of many colours, rosaries, mouth-pieces for pipes, of agate, cornelian, lapis-lazuli, and different kinds of marble, pearls, black and white chowries, or implements for keeping off flies, formed of the long bushy tail of the yak, the cow of Thibet; stones for seals of all descriptions; bangles, bracelets, armlets, and ornaments for the ankles, of silver or pewter; sable, tiger, leopard, ounce, and other skins; stuffed birds, the argus-eyed, golden, and other varieties of pheasant; idols of all kinds, together with their brazen stands, real and mock coral, garlands and necklaces of tinsel, looking-glasses framed in ivory, with mosaic work in imitation of fruits and flowers from Delhi; richly embroidered scarves, scull-caps, and slippers, toys executed in mother-of-pearl, bales of shawls, and jewels of high prices; broad-cloth, stationery, and cutlery, from England; perfumes from Paris, eau de Cologne, and many other articles too tedious to mention.

The crowd and confusion of buyers and sellers, the native groups in every imaginable costume, some shining in cloth of gold, and surrounded by followers splendidly arrayed, others less expansively but picturesquely dressed, and many half naked, or wildly clad, all mixed up with priests, soldiers, and religious mendicants, half beggar, half bandit, with here and there a cluster of Europeans mounted upon elephants, exhibit all together a concourse which no other place in the word can shew.

The noise baffles all description; the shouts and cries of men come mingled with the neighing of horses, the trumpeting of elephants, the grunts of camels, the lowing of cattle, the bellowing of bulls, the screams of birds, and the loud sharp roars of the wild beasts; and, as if these were not enough, there are gongs and drums beating, trumpets blaring, conch-shells blowing, and bells ringing, which never cease for a single instant. In the midst of all this discord, regular musicians perform to groups assembled in different parts of the city or fair, the whole population coming out in the evening to enjoy themselves, and, amid the more melodious snatches which are caught here and there, the bugles of the British battalion may be heard, playing some well-remembered air, recalling, perhaps in "Ye banks and braes of bonny Doune," in the neighbourhood of the valley of that name, recollections of that northern land, which is the regretted birth-place of so many of the civil and military servants of the Company.

Frequently a large congregation of the magnates of the land are assembled at Hurdwar; the Begum Sumroo, during her lifetime, would make her appearance with a thousand horse, and fifteen hundred infantry; here also might be seen the Nuwab of Nujibabad, the Rajas of Ghuosgarh, Uchet, and Sadwa, the Putteeala Rajah and his Vakeel, whose attendants might be distinguished by their light yellow turbans and kumurbunds, or sashes, and another distinguished Hindoo, the Rajah of Balespore in the mountains; all of whom, the latter especially, making it a point to traverse the fair mornings and evenings. The Balespore Rajah made his appearance seated on a remarkably tall elephant, in a large howdah, overlaid with plates of solid silver, glistening in the sun, and covered with a pointed dome-like canopy of scarlet, supported on four silver pillars richly embossed. He wore a large white conical turban, and amid the jewels which adorned his person were two enormous pearls, set as ear-rings, the hoops being of gold three inches in diameter. A servant sate behind him, waving slowly backwards and forwards, over his head, one of the splendid chowries before mentioned, as an emblem of rank. Many of his relatives followed upon elephants, caparisoned in various degrees of splendour, surrounded by horsemen, not particularly well mounted, but showily dressed, capering and curvetting about, and decorated with gaudy housings. Besides these, were the usual rabble-rout on foot, the constant attendants upon Eastern sovereignty, crowding in the rear, heedless of the vicious animals rearing and leaping on all sides, as their riders fired off muskets, matchlocks, and pistols, making the adjacent hills reverberate with the sound. These wild pageants, with their mixture of pomp and meanness, are truly Oriental in their character, and in strict keeping with the barbaresque style of the buildings, and the untamed nature of the surrounding scenery.

Rhuts, four-wheeled carriages, abounded at the fair, the roofs covered with white linen, or scarlet cloth, and either terminating in a point with a gilt ornament, or perfectly flat: they were chiefly filled with women, of whom six or eight were crowded into one conveyance, small openings in the sides enabling them to reconnoitre the multitude, without becoming themselves visible. There were other vehicles also, two-wheeled cars, with sometimes as many as three roofs, united, of conical shape, and hung with tassels and costly fringe; these carriages were open, and drawn by bullocks, which had their horns painted of gaudy colours, the harness and housings studded with bells, and the small cowrie shell, and otherwise richly embroidered.

Troops of dancing girls had established themselves at Hurdwar during the fair, and were to be seen performing, either in front of the houses of rich persons, or in the interiors, all thrown open, and lighted up every evening. The whole of the river, town, and inhabited parts of the forest, presented a series of illuminations as soon as darkness commenced; this brilliant display being enlivened by occasional bursts of fireworks. Nothing could be more pleasing than the effect of the lamps sparkling and gleaming between the trees, while the islands and woody shores of the river were distinctly seen by the light of innumerable small vessels of oil, kindled and sent floating down the stream. Such are a few of the features of this extraordinary place; a few it may well be said, since it would be utterly impossible to note down a tenth part of the strange sights and scenes which greet the eye of the European traveller at this Oriental congress.



Mussooree, from Landour

The whole of the battlements, terraces, and platforms, erected in the water, lining the side of the river, are covered with dense throngs of pilgrims, spectators, and priests, the European portion of the audience pushing their elephants into the water, in order to view, without inconvenience from the crowd, the bathing of the numerous devotees. The ceremony is simple enough, consisting merely of an offering of money, according to the abilities of the bather, to the officiating priest. Every separate ablution, and several are deemed essential, must be separately paid for, and when the pious worshipper of Gunga-jee has left the river, he is obliged to run the gauntlet through the priests of the temples on the banks, who assail every passer-by, whether Christian or pagan, with equal importunity. All the brahmins say, whether truly or not, that Lord William Bentinck, the late governor-general, honoured the holy land of Hurdwar by making a present of a thousand rupees to its priests,—a very injudicious method of attempting to obtain popularity, since it is construed into a secret recognition of the superiority of the Hindoo gods, and cannot fail to exalt the brahminical faith in the eyes of its professors, while at the same time it brings that of the rulers of the land into contempt. The Hindoos are excessively anxious to exact this mark of homage to their favourite deity, and endeavour to persuade the Christian visitors to deposit an offering, assuring them that Hurdwar is a holy place, and that they will not fail to procure some advantage in return.

MUSSOOREE, FROM LANDOUR.

Upon leaving Hurdwar, we travelled up the valley of the Dhoon to the village of Rajpore, at the foot of the secondary chain of the Himalaya. Part of our journey conducted us through a thick forest of lofty trees, amid which we found the rhododendron in full bloom, together with other strangers to the plains of India. The underwood was composed of richly flowering plants, and the air came loaded with the fragrance of the corunda, whose white starry blossoms are redolent with perfume, which is sometimes almost oppressive to the sense. The fruit of the corunda, which in its wild state resembles that of the black currant, is sweet and well-flavoured, affording abundant and delicious food to wild hogs and paroquets, the former feeding eagerly upon it; when over-ripe, the berries fall, and cover the ground.

In some places, the road formed itself into an avenue, the branches of the trees meeting over-head; near the inhabited portions, however, the jungle has been cleared, and even where it has been left to its natural state, the utmost variety of scenery is to be found in this beautiful valley, part of which is watered by a clear stream shaded by alders, while the turf is enlivened by the amaranth, a bright scarlet and pink flower, and several species of the ranunculus. Here, too, may be found large bushes of sage springing from a carpet of thyme, which gives out its aromatic odour to every breeze. The valley of the Dhoon has been selected for the residence of the political agent of the province, who, however, takes refuge in the hills during the hottest period of the year—an example followed by all who have it in their power to escape to a better climate while the thermometer is at its highest altitude.

The town of Deyrah, the station of the Ghoorka battalion of hill-rangers, has many advantages to recommend it, and is celebrated for a temple sacred to the memory of a Hindoo devotee who was its founder. The pagoda is constructed of stone, embellished with ornaments formed of a peculiar kind of chunam, made from the shells of cowries, and resembling variegated marble. The holy person who built this temple has also won for himself the gratitude of the people of the neighbourhood, by the construction of a handsome stone tank, which occupies an acre of ground, and forms an ornamental, as well as a most acceptable bequest.

The ascent from Deyrah to Rajpore is so gradual as to be scarcely perceptible, but at this point it becomes more abrupt, and is in some places exceedingly steep. Being provided with ghoonts, or hill-ponies, we left our less useful cattle below, and, mounting these rough but sure-footed animals, gave ourselves up to their guidance. Our road led us up the sides of precipices of the most romantic character, craggy with rocks, and richly clothed with trees, descending to the bottom of deep and almost unfathomable ravines, whence, however, the ear can detect the sound of murmuring streams pursuing their course through some unseen channel.

The summit of this ridge is elevated eight thousand feet above the level of the sea, and from its utmost height a glorious burst of view is obtained; the plains below stretching far and wide, and bounded on either side by the Jumna and the Ganges, which, at the distance of forty miles apart, pursue their tortuous career, until their silvery traces are lost in the meeting skies. After winding for several hundred miles in a southeasterly direction, these beautiful rivers unite, the Jumna throwing itself into the Ganges at Allahabad, thus enclosing a very extensive tract of country called the Doaab, and by their fertilizing waters rendering it one of the most productive districts in India.

Turning in another direction to the mountain scenery, the view is awe-inspiring; height rises above height, the intersecting valleys seem to be interminable, and the mind is almost overpowered with astonishment, which, as we survey the gigantic wonders of the scene, is not wholly unmixed with a sensation allied to fear. Mussooree, the site of a station which is now one of the chief resorts of the visitors from the plains, stands at an elevation of seven thousand five hundred feet above the level of the sea, and is situated on the southern face of the ridge, called the Landour range, and overlooking the village of that name, which has been chosen for the establishment of a military depôt, or sanatorium for those officers and privates belonging to the Bengal army who have lost their health in the plains. The barracks are roomy and comfortable, and there are commodious bungalows for the residence of the officers upon duty. The neighbouring station, distinguished by the name of Mussooree, is daily increasing in size, in consequence of the great resort of invalids to this salubrious spot; but the houses differ very much in appearance, and are inferior in elegance to those at Simlah, the more fashionable hill-settlement. The dwellings erected by the European residents have been compared, not inaptly, to gull's nests on the side of a cliff. There is so little table-land—the level places, composed of a few square yards, being chiefly cut out of the rock—that the foundation of many of the cottages are built up with masonry at the edge of precipices, and there is scarcely an enclosed piece of ground round any dwelling. The roads are narrow, and in many places scooped out of the sides of steeps of the most fearful-looking nature, yet so speedily does

the eye become accustomed to the appearance of danger, that ladies gallop along them without experiencing any apprehension. Accidents, however, and those of a very frightful nature, do sometimes occur; but in consequence of the extraordinary activity and sagacity of the mountain ponies, when fatal, they are usually occasioned by some injudicious act on the part of the rider, for, if left to themselves, they are wonderfully successful in scrambling up the steep sides, or holding on at roots or other projections until assistance can be afforded them.

Mussooree is not at present much indebted to the hand of art: the roads are glaringly white, and the appearance of the houses is bare and ugly, even the scenery in the immediate neighbourhood owes its attractions more to space than any thing else: the distant prospects are splendid, but the home scenes want that exquisite beauty which is to be seen to so much perfection in many of the villages of these hills. There are no billiard-tables or reading-rooms at present in Mussooree, which is composed entirely of private houses, and is usually termed the Civil, as Landour is the Military station. The bazaar, though small, and not tenanted by a single European tradesman, is well supplied with necessaries, and even luxuries, wine and beer excepted; but it is enlarging, new demands being created as the station increases in size, while a more picturesque style of building may render it equal in exterior attraction to its military neighbour. The traveller who comes suddenly upon a view of Landour is struck with its beauty, and the picturesque appearance of its scattered houses: being higher up, it is sometimes preferred to Mussooree, but is scarcely at the present period so agreeable as a residence; and the perpetual descent and ascent to and from the latter-named place, which possesses the best bazaar, and engrosses all the life and bustle of the community, are found to be inconvenient. The Mussooree heights are composed of transition limestone, very craggy and bold, and argillaceous schistus, the slate exceedingly crumbling: there is also a large vein of trap in its valleys, for though geologists did not expect to find volcanic rocks in the Himalaya, trappean rocks have been discovered in some hundred places on this side of the gneiss, mica, slate, and granite country.

No great expense is incurred in the building of the houses at Mussooree, the abundance of timber, (though it has recently been cut down with too unsparing a hand,) affords beams and all the wood-work, in its immediate vicinity: the oak and rhododendron, the latter attaining the size of a forest tree, supply these materials. Bricks may be made close at hand, should a preference be accorded to them over the stone, which is only to be dug from the adjacent quarries. Some Europeans have been rather unfortunate in the site of their houses; others are more happily placed, sheltered from the north wind, which, passing over the snowy mountains, exercises a chilling influence over every thing exposed to its keen blasts: the trees on the northern side of the range are stunted and withered, but luxuriance and beauty characterize the south; the one being covered with rhododendron rich with flowers, while the other is gloomy with pines.

The splendid tree mentioned in the foregoing paragraph bears a magnificent crimson flower, and forms one of the most beautiful, as well as the most prominent, features of the scene; the cherry, pear, and barberry are also found. The neighbouring valleys and ridges afford, to the lovers of field-sports domiciled at Mussooree, abundant opportunities

of procuring every sort of game, although there may be some difficulties in the pursuit: pheasants are exceedingly numerous, and of great size and beauty, and those who are fond of the study of natural history in any of its departments, will find an ample field for their labours, in a country abounding with objects of interest.

The first European mansion constructed at Mussooree belonged to Colonel Young, who commanded a Ghoorka corps stationed in the Dhoon; it was called the Potato Garden, in consequence of a plantation of that useful vegetable, and remained for some years the only habitation of the kind upon the hill. It is very prettily situated, perched upon the summit of one of the lower eminences, or rather knolls, clustering together, and rising one above the other from the Mussooree range. This hill is wooded with scattered trees, looking, so judiciously are they placed, as if they were planted for effect; it is less steep, and better adapted for garden ground, than many of the hanging terraces attached to the more recent erections.

THE SNOWY RANGE FROM LANDOUR.

The plains of India may with justice be deemed one vast prison, in which the sun, aided at one period of the year by the hot winds, acts the part of jailor. It is only during a brief interval in the morning and evening that exercise can be taken with impunity, except during the cold season, and even then we require a carriage or a horse. Emancipation therefore from these restraints, the power of wandering at will in the open air, and the invigorating influence of the bracing atmosphere upon our frames, rendered the party on their arrival at Mussooree like captives newly liberated from a dungeon, or schoolboys breaking loose from their desks.

A road has been cut at the elevation of seven thousand feet above the level of the sea, which completely encircles the height chosen for the sanitarium of Landour, permitting the residents to make an easy excursion of four miles, either on horseback or on foot, every step of the way being fraught with objects of beauty and interest. Here we find mingled with the standard apricot, which grows in great abundance over the hills, the oak, the pine, the holly, the walnut, and cherry; raspberries, strawberries, and blackberries appear in the most delightful luxuriance; daisies, primroses, and violets enamel the ground; and the wild rose flings down its silken leaves in crimson showers. Here objects comparatively humble continually arrest the attention, even in the midst of the imposing scenery which meets the eye at every point.

In no place can the snowy range of the Himalaya be seen to more advantage than from the western side of Landour; the distance, thirty miles, being that which is best calculated to produce the finest effect. From this point they rise with a majesty and distinctness which is in some measure lost, when the traveller at a nearer approach gets shut in as it were amid lofty peaks, which circumscribe his view; and in consequence of the extraordinary purity of the atmosphere, they appear to the eye to be much nearer than they are in reality, especially immediately after sunrise. The intermediate country is then veiled in mist spreading like a lake, and the snowy eminences beyond, arising on its margin, when lighted up by the slanting rays of the sun, seem as if they could be gained by an easy effort; and it is not until these silvery mists have cleared away, and the sun



The Snowy Range, from Landour

shines out with broader splendour, revealing the true state of the case, that the illusion is dispelled. Dhawallaghirj, the white mountain, in which the river Ghunduck has its source, is considered to be the most lofty of these peaks, its height has not been exactly determined, but those accounts which are esteemed to be the most accurate, render it twenty-seven thousand four hundred feet above the level of the sea. Jumnoutri and Gungoutri, whence the Jumna and Ganges have their birth, are next in succession, both exceeding twenty-four thousand feet, and the latter-named is the most highly honoured by the natives, who affirm that on its topmost summit Mahadeo has erected his throne; while others reverence the whole mountain as a god.

Villages are to be found at an elevation of fourteen thousand feet, but a site of this altitude is not healthy, and the inhabitants have a very wretched appearance: cultivation has been carried five hundred feet farther, and vegetation does not totally cease until stopped, at sixteen thousand feet, by that eternal barrier of snow which asserts supreme dominion over the sublime wastes above. From another point the eye embraces that splendid range of mountains, through which the sacred river forces its impetuous course, now fretting along a narrow channel which it has worn amid the rocks, and now flinging itself down in glittering volumes from height to height, until, at length emerging to the view, it is seen winding and wandering along the level country, a thread of silver which the eye follows till it is lost in the distance.

Dazzled by the attempt to distinguish minute and distant objects, we turn with delight to the rich yet sober tints of the surrounding hills, their splendid purples and browns, with here and there the sun bringing out some brighter foliage, while below the landscape assumes a different style of beauty. A series of undulations, diversified with plain and valley, thickly wooded, and shewing in its patches of cultivation, its towns, villages, and isolated buildings, that man holds empire o'er the soil. Here we may trace the windings of many roads, and the courses of those fertilizing streams which go gently murmuring along in every direction.

From the crest of the Sowa Khola ridge, at a short distance from this place, the whole valley of Deyrah Dhoon, the small Sewalik range which encloses it to the south, and the dim plains of Saharunpore still farther in the distance, bursts upon the delighted gaze; the snowy mountains forming the magnificent back-ground, and the monarch of the secondary belt, the sublime Choor, standing out beyond the rest; while in the vast expanse of plain, the silver lines of the Ganges and Jumna come shining through the haze.

In our eagerness to reach Mussooree, we had neglected the beauties of Rajpore, which is really an exceedingly pretty village, sufficiently elevated to admit of a clear and unobstructed view of the ever-beautiful Dhoon: beyond it there are some natural objects worth visiting, one being the dripping rock of Shansa Dhare. From a precipitous height of overhanging rock, a stream descends in perpetual showers, each drop producing a petrification. The cliff being worn away by the perpetual action of the water, has assumed a cavernous appearance, formed entirely of spar, here and there presenting basins for the reception of the element, which is cool, clear, and agreeable to the taste. A brahmin has of course established himself in a place which may be called a natural temple, and it is accordingly dedicated to Mahadeo. Opposite, in another direction, we come to a spring containing sulphureous particles, rising out of a mass of limestone, which tinges

the surrounding stones with its colouring matter. At Mala Pani the attention is attracted to an object of a very different description, but one which can scarcely fail to excite a strong degree of interest in the breast of every British traveller; it is a monument erected to the memory of General Gillespie, and the officers who fell before the fortress of Kalunga. This mausoleum stands on a platform of table-land, on the summit of a hill near the scene of action. The attack of Kalunga cost a sea of blood, for the Ghoorka invaders so resolutely defended the country, of which they had forcibly possessed themselves, that even practised troops found great difficulty in their subjugation. The walls of this once formidable fortress were razed to the ground, after it fell into our hands, and its situation is now only indicated by a rude cairn of brick, with a staff in the centre.

THE ABBEY AND HILLS FROM NEAR MUSSOOREE.

Although the general appearance of Mussooree might have been much improved by more tasteful arrangements on the part of the early residents, yet there are many habitations which possess a very considerable portion of picturesque beauty; and amongst these, the mansion which has, with greater regard for early associations than for local appropriateness, been entitled the "Abbey," stands conspicuous. We ought not perhaps to quarrel with a name; and it is always pleasing to surround ourselves in a foreign country with memorials of our loved and distant home, but the term Abbey is so closely connected with the monastic institutions of a Christian land, and in England usually serves to perpetuate the memory of some pious brotherhood, established, in times long passed, upon the soil, that we can scarcely be reconciled to its transplantation to a scene to which it is so singularly ill-adapted.

Travellers of any taste or feeling have continually to quarrel with the names given by European settlers to places in foreign countries, since they are frequently extremely barbarous, and nearly always ill-chosen. India from numerous causes has suffered less from this kind of desecration than other scenes of European adventure; Barrackpore and Fort Hastings being the only places throughout the British presidency which bear an anglicised name. Not wishing, however, to be hypercritical, we pass over many circumstances which might be alleged against the appellation of the Abbey, and proceed to say, that it stands apart from all other habitations, occupying a very commanding site on the extreme summit of a rugged mountain. During the fine weather, the prospects attainable from this elevated situation much more than compensate for any disadvantage, but there is a season of rains in which it is completely enveloped in mist, and in which the clouds penetrate through every aperture. The entrance of fog into a house is sufficiently disagreeable, but in these altitudes the clouds take the same liberty, and suddenly, if sitting in an apartment with the door or window open, the inhabitants may find themselves wrapped in a very poetical, but a very inconvenient garment. The storms also which are experienced in these exposed situations are exceedingly terrific; occasionally they rage below the residence chosen upon some sublime peak, but at other times they pour their fiercest fury on the devoted mansion, thunder and lightning occurring in the midst of a snow-storm, while a tremendous hurricane at the same time threatens destruction to every thing it meets in its sweeping progress. The noise of the thunder,



The Abbey and Hills, from near Mussoree

as it peals and reverberates through the hills, affords a very forcible idea of the crack of doom, seeming indeed as if the globe itself must be shattered, and falling to pieces, while the lightning, if possible more terrific, flashes out in broad sheets, or flies like winged arrows through the sky, assuming that beautiful but appalling shape which in its zigzag course brings deadly havoc wherever it alights.

The extent of mischief occasioned by these frightful contentions of the elements is often very great; and it is with fear and trembling that, after the storm has passed away, the owners of live-stock go out to survey the ravages it has made;—trees torn up by the roots, rocks precipitated from their foundations, the soil and the vegetation having been borne along with them in their descent to some dark abyss, and sheep or poultry lying dead upon the ground—are among the usual casualties; while sometimes there is added the still more heart-rending destruction of human life.

During the months of July and August the rain falls almost incessantly, and the inhabitants of Mussooree being only able to take short walks and rides between the showers, must find amusement for themselves within their houses. At this period the view from the Abbey is extremely circumscribed, but good fires will impart a glow of genial warmth and comfort to the weather-bound, and whenever the sky clears up, the most beautiful effects are visible in the scenery either wholly or partially unveiled by the sunbeams breaking through the clouds. A lover of nature, domiciled in one of these altitudes, will always find something to interest and engage the attention, in the numerous changes which take place in different states of the atmosphere, giving endless variety to scenery always sublime. Sunrise is accompanied by the highest degree of splendour in these alpine regions, lighting up the mountain-brows with gold, and flinging over the snowy range those gorgeous hues which the hand of nature alone can create. Then, as the mists curl upwards and disappear, how beautifully do the distant towns and villages come out, shewing scenes of loveliness which seem like fairy-land!

Mussooree assumes a very interesting appearance at night, with the lights from its numerous houses, and the fires which native servants always kindle on the ground wherever they can find space, marking the site of each homestead. Many of the builders of these mansions have been influenced in the choice of a site almost wholly by the prospects it commands, but there are other considerations which the prudential have kept in view. Amid these is the accessibility of water, for though it may be heard and even seen meandering through the bottom of the ravine which the house overlooks, yet it is not always easily attainable, and becomes very costly on account of the expense of the carriage. The neighbourhood of the bazaar is also advantageous, but a spring of water is always the great desideratum. The materials for building, as we have before remarked, are close at hand; and speculative workmen from the plains, better versed in the art of constructing houses for European residents, than the mountaineers, may be procured at a moderate rate. Estates are purchased or rented upon lease from the rajah of the district, who is very willing to let land to strangers, which has hitherto contributed little or nothing to the revenue. Spots thus taken are indicated by a board bearing the proprietor's name, who thus frequently possesses himself of a large and beautiful estate, consisting perhaps of a whole hill covered with forest trees, and stocked with abundance of game; of which he is sole master, subject only to some regulations which have been lately found necessary to prevent the wanton demolition of timber. In the dearth of amusement, the cutting down trees, either for fuel, or merely for the purpose of watching their fall, formed the employment of vacant minds, whose organs of destructiveness were strongly developed; but such pastimes have been restricted, and

those who would have disregarded the suggestions of the more tasteful, are obliged to abide by the orders of government. In consequence of the frequent mutations of Anglo-Indian society, the Abbey has more than once changed its master, and has always been considered a desirable property, notwithstanding its exposure to all the winds of heaven. It is scarcely possible to have a finer or more extensive view than that which is commanded from the windows. The gigantic Choor is visible to the right, capped with snow, which remains unmelted during the greater part of the year, while it looks down upon hills and valleys in endless succession, flourishing villages surrounded with wide cultivation, scattered hamlets, and thick forests; a partial glance of the Dhoon, and the plains beyond, closing in the prospect to the left, while in the distance the river Jumna may be seen threading the mazes of the champaing country, and marking its course in silver.

THE SNOWY RANGE FROM TYNE, OR MARMA.

All adventurous persons who take up their head-quarters at any of the hill-stations, make excursions through the mountain passes beyond, and many penetrate to the sources of the Ganges and Jumna. We, who had travelled for the purpose of exploring as much as we could of this vast and most interesting region, made preparations, as soon as we had satisfied ourselves with the scenery and society at Mussooree, to continue our journey.

Our party consisted of three European gentlemen, each taking ten servants, while our coolies, or porters, amounted to eighty at the least. We provided ourselves with four tents, three sure-footed ponies, and two chairs, which in the plains are called *taun jauns*, but which in these hills obtain the name of *jhampan*s, while the bearers, who carry them on their shoulders on poles, are called *jhampanis*. It is not always easy to induce the natives to engage in these expeditions, they consider the *Feringis*, who are not content with the comforts which they might enjoy under a good roof, to be little better than madmen, and have no idea of submitting, with patience, to hardships and privations brought on solely from a most absurd admiration of mountains, rocks, trees, and horrid snows. Accordingly, the instant that any disastrous circumstances occur, when food and fuel are scarce, the cold intense, and the prospect threatening, a general strike is almost certain to take place, and these mutinies are only suppressed by returning fine weather, the opportune attainment of a fat sheep, or the materials for a good fire—discontent gradually subsiding under the genial influence of sunshine, roast mutton, or even the blaze without the meat.

We knew beforehand all the perils which we had to encounter from cold, hunger, and the rebellion of our followers, but our ardour in the pursuit of the picturesque led us to think lightly of such things, and we started in high spirits, determined upon the accomplishment of our object. Without noting the events of every day's march, it will merely be necessary to say, that the commencement of our travels brought us to the place whence the accompanying view is taken. Marma, or Tyne, stands at an elevation of about ten thousand feet, and on the morning on which we reached this spot, the weather being remarkably clear, we had an opportunity of enjoying, to full perfection, the sublimity of mountain scenery. The foreground was composed of a rich ridge, covered with timber, the growth of ages,—and contrasting, by its dark foliage, with the barer eminences around, which, rising in all directions, appeared as if the tumultuous waves of a stormy ocean had suddenly been converted into earth, while the forest, standing forth in the midst, looked like a peninsula stretching far into the billows. Beyond



The Snowy Range, from Tyne, or Marma

this wild and confused sea, arose in calmer majesty, those towering piles of unchanging snow, which, from whatever point they may be viewed, can never fail to inspire sentiments of awe and admiration. The higher cluster of white peaks near the centre, are those of Bunderpooch, above Jumnootree, the source of the Jumna, which form conspicuous objects at a very considerable distance, and which had previously greeted our sight at Saharunpore; to the right are the Rudra Himala, near Gungootree, whence springs the Ganges; and still further to the east, the loftiest of the peaks, the Dwawagiri, may sometimes be discovered, although the distance is two hundred and fifty miles, rearing its snowy coronet, and looking down, at the height of twenty-seven thousand feet, upon the pigmy world below; while far to the east and west extend the hoary tributaries of the giant, until their snowy eminences melt into air, and are lost to the straining sight. Although the distance, in a direct line, from the spot on which we stood, to the nearest mountains of the snowy range, is inconsiderable, not more than thirty miles, it requires a fatiguing journey of many days to reach it, in which the traveller has at least ninety miles of ground to go over. Several persons have succeeded in forcing a passage to the northward of these hills, but the peaks themselves are still untrodden by human foot. This snowy barrier divides us from the plains of Thibet and Chinese Tartary, and at the narrowest part may be penetrated by long and tedious journeys through sterile scenes, deserts of rock and snow. Thibet stands at an elevation of fifteen thousand feet above the level of the sea, and the descent on this side is easy, compared with the difficulties which must be encountered in climbing the southern face of the snowy range.

In the progress of our journey, the scene became wilder and wilder at every march, the valley narrowing as we advanced, and the rocks on either side rising with greater abruptness: the stream which flowed along our path, sometimes boiling over rocks, making a sea of foam, at others diving into darkness, and gurgling beneath impenetrable brushwood. Occasionally the savage landscape was relieved by spots of a calmer and quieter nature, the castle of some chieftain crowning with picturesque beauty a lofty rock, with the greensward beneath sloping downwards to the water, embellished with scattered trees, and approached over a carpet of sage and thyme, intermixed with flowers of every hue. Then, again, we were surrounded with crags, the level space being circumscribed to a few yards, and cascades roaring and tumbling around in every direction. One day's march, though all presented some peculiar attraction, struck us as particularly romantic and beautiful.

The first part conducted us through a narrow gorge, walled on either side by fantastic rocks, and wooded with fine alders, the stream rolling deep beneath our feet, while the path was overhung by dreadful precipices, toppling crags now and then threatening to follow some of the huge fragments which had already fallen; then the scene widened a little, and a natural terrace, shaded by some splendid mulberry-trees, offered rest and repose, the rocks scattering themselves around, traversed at one place by a foaming cataract. Ascending a steep and rugged eminence, we toiled on our weary way up rock and crag, until we came to another halting-place of table-land, adorned with fine chesnut trees, and commanding an extensive view, backed by the snowy ranges, while we looked down upon a splendid confusion of waterfalls, wild precipices, and luxuriant forests. The air was delightfully cool and bracing, and, as it may be supposed, we enjoyed the meal that awaited us in this glorious halting-place. In addition to the foreign articles of luxury which we had brought with us, we regaled ourselves with mountain mutton, a hill-pheasant, some of the delicious wild honey for which the place is famed, and peaches of no despicable size and flavour. Our appetites, sharpened by

exercise and the invigorating breeze, enabled us to do full justice to the meal, while we were at no loss for subjects for conversation, the adjacent scenery being sufficient to inspire the most prosaic mind with poetical ideas.

Every body who has visited the hills regrets the absence of those large bodies of water which alone are wanting to fill up the coup-d'œil. Illusion, however, often cheats the eye with the semblance of the element, the valleys being frequently covered with mist, which assumes the appearance of a sea, whence the higher land rises, till at length the snowy range starts up, and bounds the scene. The grandeur of these peaks, and their infinite variety, in the varying light and shade, would seem to leave nothing to wish for, did not the craving nature of man insist upon absolute perfection. Early in the morning, before a single sunbeam has illumined the dark deep twilight of the sky, they rise in solemn majesty, the icy outline being distinctly defined, while they stand out from the grey atmosphere around—anon a tint of amber spreads over them, and, divested of their chilling grandeur, they come out warm and glowing: again they shew like cold bright silver in the sun, while in the evening they are all crimson with the rose that flushes through the sky: a single mile, nay, even a single turn of the road, sufficing to invest them with new shapes and new peculiarities.

From this point, we might be said to traverse a land whose savage aspect was seldom redeemed by scenes of gentle beauty, the ranges of hills crossing, and apparently jostling each other in unparalleled confusion, being all rugged, steep, and difficult to thread, some divided from its neighbours by wide but rough valleys, their summits crowned with forests of venerable growth, while others, more sharp and precipitous, are nothing more than ravines, descending suddenly to a dreadful depth, bare solid rocks several hundred feet in height, or dark with wood, and apparently only formed by the torrents which have worn a passage for themselves through these fearful passes. In such a country, cultivation is difficult, nay, almost impossible; small pieces of ground can alone be reclaimed from the wilderness, and agriculture is carried on with unremitting toil for very inefficient results.

Every step as we recede from the plains becomes more and more fatiguing, while the faint-hearted would look upon an advance as totally impracticable, it being necessary to scramble along over rugged and rocky pathways, climbing at every step, or forcing a passage through the beds of rivers, or trusting to some frail and perilous bridge, which must be crossed before another yard of the journey can be gained.

VILLAGE OF MOHUNA, NEAR DEOBUN.

Mohuna is built upon a high ridge in the secondary Himalaya, stretching between the Tonse and the Jumna, which at this place is called Deobun, and gives its name to the tract lying to the north-westward of Landour. The ridge itself is characterized by the peculiar beauties of these mountain scenes, and presents a succession of rugged rocks piled grandly upon each other, entwined with lichens and creepers of every kind, and affording at intervals large clefts whence spring the giant wonders of the soil, magnificent trees of immense girth and redundant foliage. We pitched our tents upon one of a series of terraces which, according to the mode of cultivation necessary to be pursued on the steep sides of these mountains, are cut for the purpose of affording a level surface to the husbandman.

The lofty, precipitous, and almost impracticable rocks above, are the favourite haunts of the musk deer, a denizen of these mountains, which is highly prized, and which



Village of Mohuna, near Deobun

attracts the pursuit of hunters, who climb the apparently inaccessible crags, risking life and limb for the purpose of securing this valuable species of game. In many parts of the Himalayas, the musk deer and the hawk are the property of the state, and in Bussaher particularly, and many other principalities between the Sutlej and the Jumna rivers, they are claimed by the chieftain, who gives a reward for those brought to him, while any person convicted of having otherwise disposed of these regal tributes is liable to a heavy fine.

The petty barons offer hawks and musk-bags to the princes to whom they are feudatory, and many of the assessed villages make up a deficiency in their revenue by presenting their musk-bags, which are received at a certain valuation. They are sold throughout the hills, and are particularly vendible at the Rampoor fair, the drug being exceedingly acceptable to those luxurious nobles, who can afford to mix it with the tobacco and other ingredients of the highly-perfumed chillum. Musk-bags may be purchased of a good quality, that is, tolerably pure, in the hills, at about ten or twelve rupees each; but it is difficult to get the drug any where in its pristine state, and by the time it reaches the plains, and travels to Europe, it becomes a vile adulteration. The *rustooree*, or musk-deer, is rather larger than the common red or ravine deer of the plains; its colour is very dark brown approaching to black, and it is distinguished by a peculiarity which it requires a scientific zoologist accurately to describe; the skin being covered with a very singular texture, more resembling short soft thin quills than hair or fur, neither of which it can be said to possess. It has tusks which turn downwards, and a sort of apology for a tail; the musk-bag only occurs in the male, and as there is little or no difference between the sexes, in size or figure, to direct the pursuit of the hunter, a great deal of trouble is sometimes taken to secure an animal, which, if a female, proves valueless. The flesh is eaten by the mountaineers, but Europeans consider it to possess too spicy a flavour.

English sportsmen often obtain a fair shot, but the natives have another and surer method of securing the game. No sooner is a musk-deer espied, than the people of the nearest village are made acquainted with the circumstance, and the whole population are aroused by the intelligence, and convey it with extraordinary celerity to their next neighbours. The country being up, a cordon is formed round the destined victim, heights are climbed which appear to be perfectly impracticable, and men are to be seen perched like eagles upon the steepest points and pinnacles. The moment that the whole party have taken up their position, the assault is commenced by hurling down large fragments of stone; and the deafening cries and shouts of the hunters so bewilder the affrighted animal, that he knows not where to turn. Meantime he is wounded, the ring closes round him, he seeks vainly for some opening, and in the desperation of his despair would plunge madly down some steep abyss, but there also he is mocked by horrid shouts, and now, struck to the earth by some overwhelming blow, he sinks to rise no more. The musk-deer are seldom met with lower than eight thousand feet above the level of the sea: when taken young, endeavours have been made to rear them in a domesticated state, but the attempt has failed—they die speedily in captivity.

The hawk of the Himalaya is very highly prized; it is taken alive for the purpose of training, and carried down into the plains for sale, where, if of the best description, it fetches a high price, a hundred rupees, that is, ten pounds, being given for one of these chivalric birds.

Mohuna, the village in the neighbourhood of our tents, is very beautifully situated, the sites of the small hamlets of these mountain districts being generally judiciously situated, it would be difficult, however, to make an unfortunate choice, and the people

seemed a quiet harmless race, happy in the enjoyment of the few necessities which formed the sum total of their wants. The natives of these districts are good-natured and obliging, and may be easily managed by kindness, by those who endeavour rather to humour than to force them out of their prejudices; a practice to which the scornful European is rather too strongly addicted. The women were particularly civil and kind-hearted; and indeed, from our earliest occupation of these hills, they have manifested a very amiable attention to the comfort of those white strangers who have invaded the most remote districts. At first the apprehension of danger from persons of so extraordinary a colour, rendered them anxious to conceal themselves, but speedily discovering that in reality they had nothing to dread, they dismissed their fears, and came forward with all the little services which their limited means enabled them to offer. In passing through a village, the women will frequently bring out, unasked, milk and fruit for the refreshment of the travellers; and although, according to the custom of all semi-barbarous countries, they are looked upon with great contempt by the other sex, we found them generally more intelligent, as well as more communicative, than the men; and they are certainly quite as industrious, taking their full share, or even a greater proportion, of the manual labours of the field. A love of flowers seemed to be the most elegant taste manifested by the people of these hill-districts; they were fond of adorning themselves with the wild garlands which grew profusely around. They did not appear to regard with any deep feeling of admiration those splendid prospects so eagerly sought by the lovers of the picturesque; and beyond those local attachments which render the inhabitants of hill-districts more unwilling to quit the homes of their children than any other race of people, they seemed to take little interest in scenery which threw us into raptures. Contrast is perhaps necessary for enjoyment of any kind, and it was impossible to make them comprehend the motives that induce Englishmen to wander through strange lands for the mere purpose of seeing the country, and admiring the prospects.

In every part of the Himalaya which we visited, we were surprised by the abundance of fruit trees, and berries of every description. In some places the strawberries completely carpet the ground, which appears crimson with the multitudinous offspring of this prolific plant. The neighbourhood of every village absolutely teemed with the almond, the peach, the apricot, the plum, and the cherry; in some places we found walnuts and chesnuts in great quantities. Many deserted villages are now only indicated by the apricot trees which still remain to shew "where once a garden smiled," and it is said that in consequence of their great abundance all over the country, scientific men find it difficult to ascertain whether they are indigenous to the soil, or have thriven so luxuriantly in consequence of transplantation to so congenial a clime. The natives of the Himalaya frequently feed their cattle with apricots, and obtain an oil from the kernels which is highly esteemed throughout India. In Caubool, a country much farther advanced in civilization and refinement, where the apricot also abounds, it is said to be preserved in fourteen different ways; the finest of these preparations finding a ready sale in distant kingdoms. In India, particularly, the reserved apricot, having an almond substituted for the stone, is reckoned a great delicacy, and always figures at the banquets of rich natives. The cherry requires cultivation to render it an acceptable guest at the dessert, but it makes excellent cherry brandy; and upon the first occupation of the hills by the servants of the Company, their friends in the plains were agreeably surprised by presents of apricot jam, cherry brandy, and sacks of walnuts.

Some of our party, though unprepared to imitate the native hunters in their pursuit of the musk deer, took their guns in search of smaller game, following through an



A View near Jubberah

almost endless flight of fields—which, from their very peculiar construction, have been aptly described as a fitting staircase for the Titans of old—the black partridge, the pheasant, and the hill-chikor. The former-named bird is in great favour, in consequence of making an excellent figure on the table, with the sojourners of the hills; the male is a beautiful creature, with a glossy star-spangled breast; he is to be seen in all the grassy ridges which intersect the fields, and the calls of his fellows may be heard on all sides—a peculiar creaking note. The hill-chikor also abounds, and of this species there are several varieties, larger, but resembling in plumage the red-legged partridges of France; it is also followed by its call, which bears a strong similarity to the low cluck of the hen of the poultry-yard as she leads out her young brood.

Marching along a country like that described in the accompanying plate, has a picturesque, and, not to speak it profanely, somewhat of a melo-dramatic effect. The zig-zag nature of the road, winding along the steep side of a mountain, affords curious views of the cavalcade: the more active and adventurous may be seen advancing above with unabated vigour, the body of the servants and baggage toiling steadily on below, while still lower the rear guard, weary and straggling, follow “with fainting steps and slow.” The sighing of the wind through the trees, the call of a bird, or the murmuring of some far-off stream, alone breaks the solitary stillness, until, while absorbed in the sublime reveries which the scene is so well calculated to produce, we are suddenly startled by the crack of a rifle, fired by the most determined of the sportsmen at some wild animal, presenting itself in too tempting a situation to be resisted.

VIEW NEAR JUBBERAH.

The village of Jubberah lies to the north of the Mussooree and Marma ridges, on the route from the latter towards the source of the Jumna. The hills at this place have the regular Himalaya character, a three-quarter perpendicular slope, to a hollow, from which at once a similar hill strikes up. From the summit of a neighbouring promontory we obtained one of those striking views which so much delight the lovers of the picturesque, but which, though they fill the bosom with strange and thrilling emotions, would be unfitted for canvass. The pure white pyramid of one of the highest of the snowy range, towering in bold relief to the clear heaven, which it seemed to touch, contrasted finely with the dark hills in front, yet with so abrupt a transition, that persons who never beheld so novel an effect, would fancy any attempt to portray it, to be some wild vagary on the part of the artist. Indeed, it has been very justly remarked, that the most common Oriental sky is often thought to be an exaggeration, when its mellowed beauty is represented on paper or canvass at home, and yet no painting can afford a just idea of its peculiar glory.

The skies of England, though not without their charms, and producing occasionally some fine effects, do not afford the slightest notion of this mountain hemisphere, with its extraordinary variety of colours, its green and scarlet evenings, and noon-day skies of mellow purple, edged at the horizon with a hazy straw-colour. It is impossible, in fact, to travel through the Himalaya, without perpetually recurring to the rich and changeful hues of its skies; every day some hitherto unnoticed state of the atmosphere producing some new effect, and calling forth the admiration of the most insensible beholder. This is particularly the case at dawn; for while the lower world is immersed in the deepest shade, the splintered points of the highest range, which first catch the golden

ray, assume a luminous appearance, flaming like crimson lamps along the heavens, for as yet they seem not to belong to earth; all below being involved in impenetrable gloom. As the daylight advances, the whole of the chain flushes with a deeper dye, the grand forms of the nearer mountains emerge, and night slowly withdrawing her obscuring veil, a new enchantment decks the scene: the effects of the light and shadows are not less beautiful than astonishing, defining distant objects with a degree of sharpness and accuracy which is almost inconceivable: and until the sun is high up in the heavens, the lower ranges of the mountains appear to be of the deepest purple hue, while others, tipped with gold, start out from their dark back-ground in bold and splendid relief. A new and sublime variety is afforded when a storm is gathering at the base of the snowy chasm, and dark rolling volumes of clouds, spreading themselves over the face of nature, give an awful character to the scene.

Our day's march to Jubberah was peculiarly agreeable; we had risen as usual with the sun, enjoying the sweetness and freshness of the mountain air, and, after a steady advance of some hours, in which a great part of our journey was performed, came to a peculiarly beautiful spot, where we found our breakfast laid out, our people having gone forward, as usual, to prepare it. It was a platform of rock, scooped by the hand of nature in the precipitous side of a shaggy mountain: above our heads crag piled itself upon crag, the interstices being richly clothed with foliage, forest trees springing from the rifts, while creepers threw down their wild garlands to our feet. In front, and all around, we looked upon a chaotic confusion of hills, some separated from us and from each other by narrow and deep ravines, and some running in long ridges, throwing out what appeared to be endless ramifications.

While seated at our repast, we observed another European traveller at a considerable distance, pursuing the path which we had just trodden, and, having the day before us, we awaited his approach. We found in this gentleman a very acceptable addition to our party, he being well acquainted with the mountains, and having spent a considerable period in places out of the common route of the tourist, and where, previous to his arrival, the English were only known by name. In looking over the notes of my fellow-travellers, I found none so copious or interesting as those which he made during his wanderings through the valley of the Baspa, and, as they form a very agreeable variety to each day's itinerary, little apology need be made for inserting some interesting extracts in this place.

"The Baspa derives its source from a lofty range of mountains, shutting in the valley to which the river has given its name, to the east, and forming the boundary of Koonawar, a small and fertile district, situated between the Sutlej and the Jumna in that direction. The Baspa runs nearly east and west in a stream of considerable volume, expanding occasionally over a broad bed of stone, and assuming at these times a tranquil character, as its shallow waters glide calmly along. In many places, however, the stream narrows, as it is girt in on either side by rocky banks, and then it pursues its course with headlong fury, rushing over its rugged bed in a sea of foam, and with a velocity which defies all comparison. At length, three miles below Sungla its savage beauty is completed, as, suddenly contracting in breadth, it forces its passage through a frightful chasm, so narrow as to admit of one of the rude native bridges being thrown across it, and, bounding from rock to rock, it flings itself in fearful torrents over the gigantic obstructions which chafe, but cannot delay it in its rapid flight. From this point, until it throws itself into the Sutlej, its waters are perfectly ungovernable, dashing madly down a steeply inclined plane, and forming cataracts as they leap over the ridges

of rock which continually cross the bed. The river gathers foam as it goes surging along, and while flinging up dense masses of spray, which descend again in silvery showers, roars and rages with terrific violence, sending forth wrathful sounds like the angry messages of some incensed deity, which tell of impending ruin.

“Those who have brains and nerves to bear the frightful whirl, which may assail the steadiest head, plant themselves on the bridge that spans the torrent, and from this point survey the wild and awful grandeur of the scene, struck with admiration at its terrific beauty, yet, even while visions of horror float before them, unable to withdraw their gaze. On the right, the snowy ranges shoot up their hoary peaks to a tremendous height, while to the left the inferior chains extend far and wide, shewing an endless variety of forms, all clothed in a mantle of green, the luxuriant herbage darkening into forests of pine, and the whole fertilized by innumerable streams. Imagination, however vivid, can scarcely figure to the mind a prospect so grand and thrilling, and the most gifted pencil would fail in the attempt to delineate its savage splendours: lying out of the common track, it is not often visited by Europeans, although perhaps no portion of the Himalaya affords so many attractions to those who delight in contemplating the more wondrous works of nature.”

Arriving at Sungla, our friend was just in time to be present at one of the religious festivals celebrated annually by the natives of the valley, at which, according to the custom prevailing throughout Asia, a fair was also held. The people who attended were congregated in a small plain about a mile from Sungla, having brought out their gods in whose honour the assembly was convened. They consisted of four images, two of Narayan, one of Nagus, or the snake god, and one of Budrinath: these were placed upon a moveable throne, not unlike the rath or car of Juggernaut, draped with gay-coloured tissues, and placed upon a circular platform of stone, which upon other occasions served for the purpose of treading out and winnowing corn. The images, though frightful enough, were less barbarous than some which are exhibited in the plains; each was furnished with a considerable number of faces, carved in gold and silver, and of no mean execution. They were crowned with enormous plumes of the silken hair of the cow of Thibet, dyed in purple and red, and profusely garlanded with the flowery products of the neighbouring jungles, many of great beauty and fragrance, and some of the splendid blue which is the least common of the varieties which the floral wreath exhibits. Around these idols, weapons of various kinds, and the ornaments belonging to the different temples, were piled, forming altogether a most fantastic group, and shewing the perversity of the human mind, in preferring such grovelling objects of worship in a scene so strongly indicative of the power and grandeur of the Creator of all things. One of these monsters, who figured as the principal divinity, and who mounted eighteen heads, six of gold and twelve of silver, was honoured by the imperial chattha or umbrella, a mark of sovereignty said to have been bestowed upon it by a pious rajah, who having made a pilgrimage to one of the most sacred places in the mountains, brought away the image of Narayan, which now bears the name of Budrinath in honour of his former residence.

The religious ceremonies consisted of a peculiar, frantic kind of dance, performed by persons of both sexes, and of all ranks, who formed themselves into a ring, holding each other's hands, and moving round to the music which should have marked the time. This dance was led by one of the chief attendants of the temples, who regulated the movements somewhat in the way of the conductor at the Italian Opera, using a silver-handled chowrie, instead of the roll of paper; and the musicians, who performed upon various instruments, all more or less barbarous, likewise made the circle with the dancers. Never

were deities welcomed with greater noise and clamour, or more horrid dissonance. Time and measure were equally set at nought, each striving to make himself heard above the rest; drums beating, trumpets blowing, cymbals clashing, mixed with the shriller blasts of the clarions, and an indescribable twangling and jangling besides. Some of the instruments were of considerable value, being formed of silver, and purchased by a subscription from the chieftain of the neighbouring district, and the inhabitants, who seemed to delight exceedingly in the noise, that reverberated in an astounding manner through the hills, returning upon the ear in prolonged echoes, which would have been not unpleasing at a greater distance.

As the dancers flagged, or deemed it expedient to allow others to take a share in the rites, their places were supplied by new performers, the ring being composed of about fifty persons at a time, of a very motley character—rich and poor, the ragged and the splendidly attired, joining together in great amity. Every body appeared in their best garments, and all were adorned with flowers; but notwithstanding these beautiful decorations, the costume was any thing but attractive, while many individuals made a very sorry and squalid appearance. Many of the women had extremely long hair, but this natural beauty, though plaited and adorned with considerable care, had not the greater charm of cleanliness to recommend it; the long black braids, descending nearly to the feet, were surmounted by caps of black and scarlet woollen cloth, exceedingly dirty, and raising disagreeable ideas in the mind. The women wore silver and gold ornaments across the forehead, rich and fantastical, but not particularly becoming; and those who were wealthy enough, loaded themselves with a great variety of tasteless incumbrances—chains and bells of precious metals, a profusion of ear-rings, and silver fringes pendent over the eyes, while their bracelets, necklaces, amulets, nose rings, finger rings, and clasps of various kinds of coloured stones, were innumerable.

Petticoats of woollen dyed in stripes, generally red and blue, formed the principal garment of the women, and to this a bodice was added, sometimes of coloured chintz, the favourite material of the richer classes;—the costume which would have been pretty had it been clean, and worn by persons of less offensive habits, being finished by a mantle folded gracefully over the left shoulder, and fastened in front by an enormous clasp made of brass, grotesquely carved and exceedingly heavy, some of them weighing nearly two pounds.

Part of the company were of a very tatterdemalion description, having little covering except of dirt, and such clothing as they had, hanging about them in shreds and patches.—This poverty-stricken appearance did not prevent them from meeting with a good reception, and the poorest and the dirtiest mingled freely in the dance, linking themselves with the rich and the gay, whose expensive clothing and superabundance of ornaments contrasted strangely with their rags. Contrary to the general custom throughout the Himalaya, where every village sends out its troop of professional dancers, there were no public performers at this meeting, the whole promiscuous assembly assisting at the ceremonials. The scene was certainly animated and picturesque, the principal group revolving round the centre, while others were scattered about, some resting under the shade of noble walnut-trees, others lying down upon the grass, after the manner of the ladies and gentlemen depicted in the illustrations of the Decameron.

On one side, a belt-like range of wooded hills, backed by the more lofty Kylas towering in eternal snow, formed a part of the magnificent amphitheatre, the open valley sloping down to the Baspa, which went dashing and foaming along, swollen and turbid with the melting of the icy glaciers above. Worn out perchance by the wasteful exertions of their

lungs, a sudden pause took place amongst the instrumental performers; the instant the music ceased, the dancers broke up, and the whole assembled multitude made a simultaneous rush to the spot in which the deities were enthroned; the inhabitants of each village, seizing upon their god, carried him off without further loss of time; and thus the whole concourse dispersed, as if by enchantment.

Bending their steps to Sungla, the party found the people of the village assembled in an open area in front of the temple, dancing in the same order as before, that is, joining hands, and advancing and receding instead of making the round. They accompanied themselves with their own voices, singing or rather chanting in a wild but not unpleasing manner, completely suited to the occasion: the females were the principal performers here, as well as in other places, the sex manifesting a great predilection to arts which men, both civilized and uncivilized, sometimes regard with disdain. Meantime both men and women indulged very freely in the juice of the grape, drinking deep of the wine, which is imbibed without scruple by these unorthodox Hindoos. The dance, under these circumstances, degenerated into a romping-match, which was kept up until strength and steadiness failed, many measuring the ground in a hopeless state of intoxication, which prevented every effort to rise.

The village of Jungla is small and scattered, in consequence of fires, which on two several occasions committed great havoc among the houses; it is situated on the Thibet side of the snowy chain, and, at the base of the range, at an elevation of nearly nine thousand feet above the level of the sea. The houses are constructed of stone and cedar, the upper story overhanging the road in the peculiar manner which characterizes native architecture in the Himalaya. The air is humid, and unfavourable to several kinds of cultivation, especially that of the grape, which is, however, extensively grown in Koonawar, for the purpose of making wine; while other intoxicating liquids are obtained from different species of grain, the process employed being very effective in procuring a potent spirit. A quantity of dough being prepared and baked, is immersed in wooden vessels with half its weight of water, and buried in the earth for six days in the warm, and nine days in the cold season. Another ingredient is then obtained from grain sown, and plucked up as soon as it appears above the ground; which being dried in the sun, and reduced to powder, is mixed with four times its weight of dough, and then boiled over a slow fire, when it yields a spirit, which is doubled in value if submitted to the boiling process a second time.

Peas and beans thrive very tolerably, but the turnip does not succeed so well, on account of the quantity of rain which falls at this place. The valley of the Baspa is considered to be without the influence of the periodical rains, but though not exposed to the torrents which fall elsewhere, it is visited by such frequent showers, that the ground is kept constantly wet. The tobacco, like all that is at present grown in the hills, is of an inferior quality; the natives improve it for smoking by a mixture of an intoxicating drug, obtained from the leaves and seeds of a plant which exudes a glutinous substance: black cummin is a product of the valley, which the cultivators export to the plains of India; and two descriptions of dye are obtained from the Indian madder; the red sort is in great request, both for giving a vivid colour to the wool which is woven into garments, and as a substitute for the more delicate preparations of rouge used by foreign belles. So efficacious is this root considered in India as a beautifier, that the women, who are particularly anxious to improve their charms, swallow it under the idea that it will heighten the complexion, and add brilliance to their whole appearance. The fruit-trees attain, at this elevation, a very luxuriant growth; and walnuts, nectarines,

and apricots, the latter especially, are found in great abundance. The kernels of this fruit form the principal fare of many of the neighbouring inhabitants, in addition to a kind of spinach, and the coarser descriptions of grain.

THE VILLAGE OF NAREE.

There can be no doubt that the occupation of the Himalaya by the British, and the gradual introduction of a more scientific method of cultivating the native products of the country, together with the development of its numerous resources, will tend greatly to improve the condition of the native inhabitants. Their poverty is wholly the effect of ignorance, for though there are a great many natural disadvantages, against which the husbandman must contend, yet a superior degree of skill, and a better acquaintance with the principles of agriculture, would speedily counterbalance these drawbacks, and render the soil quite equal to the support of a much larger population, while its exports might be very materially increased. The mountaineers, or Puharies, as these hill-people are called, though perhaps not equal in mental capacity to the inhabitants of the plains, exhibit no want of intelligence, and may be easily made to comprehend the means of procuring additional comforts; but there is one quality essentially necessary to render them agreeable to their British visitants, which is unteachable—and that is, cleanliness.

It is extraordinary how very small a portion of the human race seem to comprehend the blessing of that cheap luxury attainable by all, and how difficult it is to make people who have indulged in dirt and slatternliness, to comprehend the offensive nature of their habits, and to induce them to adopt a better system. Example appears to have no effect; the old Scottish saying, “the clartier the cosier,” if once established, remains an incontrovertible dictum, notwithstanding its obvious fallacy, since nothing can be more conducive to warmth, as well as to health, than the cleansing of the pores, and the exchange of dirty garments for clean ones.

Every march throughout the Himalaya affords some proof of the inveterate nature of the preference manifested for dirt, and all its odious concomitants; and while admiring the picturesque appearance of the villages, the ingenuity displayed in the construction of the houses, and the convenient arrangement of some of the interiors, we were deterred from any thing approaching to close contact, either to men or dwellings, by the vermin and bad smells which invariably accompanied both.

The number of houses composing the village of Naree is small, and the primitive hamlets of the hill-districts do not usually exceed twenty-five or thirty, the families being in the same proportion; the advantages of division of labour not yet being understood, all the mechanical arts belonging to one trade, are carried on by the same individual, who transmits his occupation to his descendants. The greater number of the mountaineers call themselves Rajpoots, but they are unable to shew any legitimate claim to the title, so degenerate a race seldom springing from warlike ancestry. From whatever circumstance it may be caused, they do not exhibit the intrepidity, hardihood, and enterprise which usually characterize the people who inhabit alpine regions; but their timidity and apathy are not so offensive as their total want of sentiment. Notwithstanding the absence of refinement of feeling in the Hindoo character generally, the people of the plains manifest a high sense of honour: their marriages may be contracted without respect to that mutual affection which seems so requisite for the security of domestic happiness; but they regard female chastity as an essential, and, if not so easily roused to jealousy as the Mohammedans, will not brook dishonour, and will sacrifice



The Village of Naree

themselves, as well as those nearest and dearest to them, rather than see their women degraded. In the hills, no sort of respect is paid to the sex. Women are looked upon as expensive articles, since every man must purchase his wife; and in order to diminish the sum spent upon the acquisition and the support of this domestic slave, four or five brothers will be content with a revolting partnership in her affections. The demand being so small, it is generally supposed that the infanticide common to many of the Rajpoot tribes is practised with regard to daughters, it being difficult to dispose of a large family to advantage; at least, no satisfactory reason is given for the paucity of females,—who are not found unmarried in the houses of their parents, as would be the case if their number bore any proportion to that of the men. Such a wretched state of things cannot fail to retard the progress of civilization, which in all countries is more easily carried on by means of the women and children, who are of course influenced by their mothers, than by the adult male portion of the community. Women, on account of the greater liveliness of their imaginations, are readily induced to adopt novel modes of thinking, and, wherever they are in sufficient numbers to have any weight, will, notwithstanding every effort to depress and degrade them, obtain a very considerable degree of influence over the other sex. Thus, even amongst the American Indians, the squaws, though looked upon with contempt and disdain by their lordly masters, have contrived to introduce many innovations, both in religion and manners, in several of the tribes, which they have adopted from their European associates, while there are histories of the heart to be found in the annals of the wildest and most barbarous of these untamed savages. The Hindoo of the plains, though sunk in sensuality, occasionally evinces some finer feeling, and will, in the pursuit of a romantic attachment, afford materials for the poet; but nothing of the kind can exist amid a people who can neither understand or appreciate the charm of female purity; while the women, so long as the abominable system of polygamy prevails, which has been from time immemorial established in the Himalaya, must remain in their present wretched and most contemptible condition. In speaking thus of the native character, we must deplore the melancholy circumstances which have produced it, rather than inveigh against the people themselves, on account of the inevitable result of some inexplicable notions which prevailed in a remote antiquity, and of which they have never yet been taught the fallacy. It is impossible, in passing through a foreign country, not to speak with reprehension of systems and customs which militate against the ideas of persons farther advanced in morality and civilization; but we ought to be cautious in our censures, to pity while we condemn, and, moreover, (when, as in India, we have the opportunity,) to use our best endeavours to introduce a better code of morals, and to try the effects of instruction, before we stigmatize a whole race as inimical to all improvement. The language employed in commenting upon native vices of every kind, usually exhibits more of indignation, than of that discriminative justice which ought always to accompany inquiries into national character. It has been truly said, that we have thrown more odium on the faults of the natives than they deserve, and that in our reprobation of crimes and follies, which we have little or no temptation to commit, we forget how often we err on the score of benevolence, justice, courtesy, and charity, towards those who have so much right to expect all the Christian virtues at our hands. Never, perhaps, were the lines of Hudibras more strongly exemplified than in India, since most certainly there, we

Compound for sins we are inclined to,
By damning those we have no mind to.

THE BRIDGE AT BHURKOTE.

In travelling through the hill-districts, we are continually surprised into a remark respecting the changeful nature of the scenery on our line of march, and it is impossible to attempt to give even the most brief description of the country, without a constant repetition of the observations to which these sudden alterations in the landscape give rise. The transitions from heat to cold, and *vice versa*, are frequently very sudden, as we ascend and descend; sometimes dreadfully annoyed by the incumbrance of our clothes while passing through a deep and sunny valley, and envying the freedom of our followers, who make no scruple of divesting themselves of every superfluous garment—and at others shivering with cold.

The features of the landscape are subjected to equally striking mutations: a horrid region of barren rocks, bare and bleak, without a trace of vegetation, surmounted by beetling cliffs frowning in unreclaimed sterility, afford an awful portraiture of desolation and famine; no living creature is to be seen in these dismal solitudes, neither bird nor beast intruding on the rugged wild. The pass threaded, we mount some steep and rocky pathway, and, gaining the summit of a ridge, look down for several hundred feet upon a tangled scene, trees scattering themselves between the rocks, and an impetuous torrent running through them with dash and foam; anon, we emerge into green and smiling pastures, enamelled with flowers and shaded by fruit-trees, and showing some interesting memorial of the ingenuity and industry of man, such, for instance, as the bridge at Bhurkote, which is, in its way, a perfect specimen of the architecture of the Himalayan engineers.

When the stream is too wide to be spanned by single trees, the banks are brought nearly to a level by the means of stone buttresses erected on either side; these are surmounted by rows of stout beams, laid close to each other, one end projecting about one-fourth of their length across the river, and the other secured to terra firma. Over them another row of beams is placed, projecting still further, and supported by those below; and in this manner the sides are raised, floor above floor, until the vacant space between may be crossed by single planks. The whole is very skilfully put together, neither glue, rope, or nails being employed; the absence of these articles, and the tools which an European workman would consider necessary for any structure of the kind, being supplied in a very ingenious manner by contrivances which are quite sufficient for the purpose. Even the masonry is occasionally bound together with a frame-work of wood employed as a substitute for mortar, and so admirably managed as to give great strength and security to the fabric. The platform across is furnished on either side with rails; but although they afford some appearance of safety, the springing motion of the planks, and the rapidity of the current which hurries along the rocky bed beneath, render considerable steadiness of brain necessary in crossing. The bridge of Bhurkote is constructed of a species of larch, and the river is shaded by some very fine alders, which here attain a gigantic size.

Our sportsmen filled their game-bags, after a very exhilarating pursuit of the furred and feathered race, most beautiful to the eye, and certainly excellent eating. The antelopes which they succeeded in killing emulate in speed the swiftest of their kind. At the slightest alarm they begin their flight, for such it may be called, doubling up their limbs close to the body, and bounding along with such graceful and elastic springs, that they scarcely appear to touch the earth, and seem to wing their way bird-like through



The Bridge at Bhurkote



View near Kursalce

the air. When closely pursued, the speed increases; fleet as thought, they bound across astonishing distances at a time, springing over very considerable heights, and, but for the fatal bullet, would leave pursuit far behind, since horses and dogs would have no chance against them. The monal, or hill-pheasant, a most superb bird both in size and plumage, affords a very acceptable regale for the hungry traveller; and though the fish of these mountain-streams, usually the leather-mouthed kind, are not particularly good, they form a welcome variety to the daily fare. Sometimes the shikarrees, native-hunters, bring in a wild sheep for sale in our camp; the specimens we have seen are large animals with short horns, and superior in flavour to the common sort of the hills, at least we thought them so; but gastronomical opinions, given under the influence of sharp appetites in these mountainous regions, are not always to be relied upon as infallible. When too much fatigued to enjoy a meal, or suffering from heat or indisposition, we are apt to pronounce the mutton coarse, rank, or flavourless, which under other circumstances we should extol as the finest it had ever been our fortune to banquet upon. The existence of wild sheep was not known until our occupation of these hills placed the matter beyond a doubt; many flocks have established themselves in inaccessible regions, where they tantalize the traveller by their appearance upon some green slope, so effectually encircled by impassable ravines, as to defy the intrusion of man, and completely out of the reach of the shot which many persons in mere wantonness would fire at them.

VIEW NEAR KURSALEE.

At our halting-place near the village of Ozree, on the road to Kursalee, the immense assemblage of mountains, range swelling upon range, again forcibly brought the image to our minds of the waves of a mighty ocean lashed into fury, and rearing their billows on high, until, suddenly checked by an all-powerful hand, they ceased their wrath, and, stilled into sullen majesty, became gigantic masses of earth and rock. The clothing of these hill-sides favours the idea, adding considerably to their wave-like appearance, and presenting altogether a chaotic mass of wild and singular grandeur.

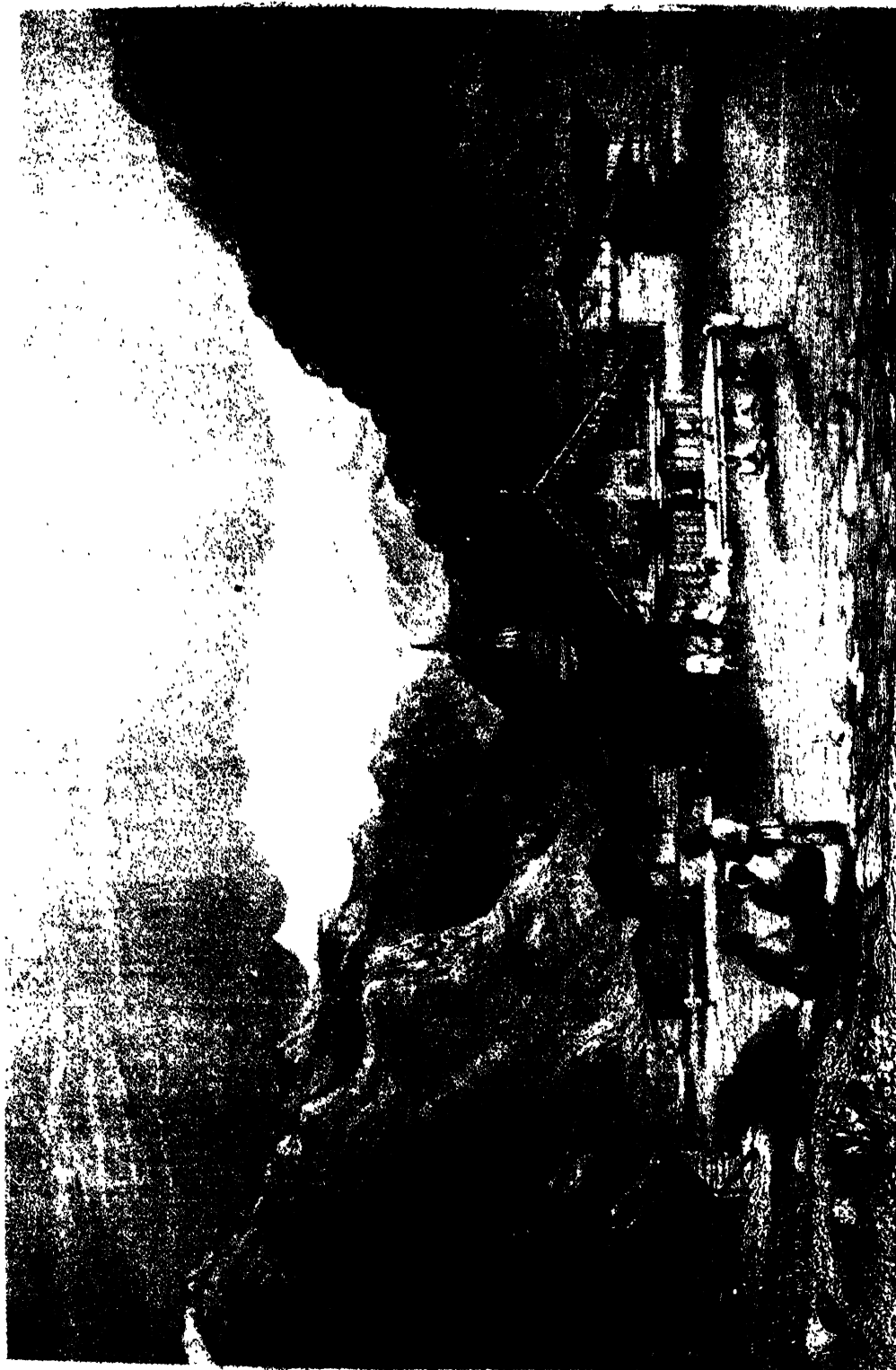
Kursalee is a large and flourishing place, full of temples and brahmins, the latter-named gentry establishing themselves in great abundance near the scenes most in repute with the numerous pilgrims resorting to the sacred sources of the Ganges and Jumna, from whose pockets these wily priests contrive to pick a very pretty subsistence. The brahmins who are attached to the temples have certainly the best of it, for the numbers resorting to the hills for the purpose of making as much as they can of their sacred caste, render it necessary that some should toil for their support. Occasionally we find them populating a whole village, and settling down as cultivators; and many who are not so fortunate as to establish themselves as proprietors of land, travel to and fro from the hills to the plains, with jars of the holy water, which obtain a ready sale among the pious who are unwilling or unable to make the pilgrimage themselves. During their journeys, the sanctity of the order is sufficient to procure board and lodging gratis; to refuse a meal to a brahmin would, indeed, be a heinous offence, for which no punishment, either in this world or the next, could be considered too great. Some of the temples are said to have been miraculously raised by the gods themselves, and of course derive superior holiness from that circumstance: they are adorned according to the revenues of the neighbouring devotees, with ornaments of various descriptions, musical instruments, and images of different degrees of value.

The horns of numerous species of deer are very favourite decorations, both of temples and tombs, the natives attaching some peculiar virtue to these sylvan trophies, and believing that they exercise a mysterious influence over their present and future fortunes. In addition to the worship of the numerous deities introduced by the brahmins of the plains; it is supposed at no very remote antiquity; the people of the hills have a very extensive catalogue of superstitions exclusively their own, performing religious worship to the symbolical representations of good or evil beings, which their imaginations have invested with supreme power. The cow is, however, revered by the most degenerate followers of the brahminical faith; and when we first occupied the hills, the very poorest persons have refused to sell one of these sacred animals to a purchaser of a different persuasion, even though he engaged to respect a life so highly venerated, and offered gold in exchange.

The sacred character of the cow does not secure it from hard work, it being employed in the laborious departments of agriculture, in the same manner pursued by the more orthodox Hindoos of the plains, but it is better treated, being fed and tended with much greater care than the ill-used animal mocked by the worship of those who often prove cruel task-masters.

Some fine pieces of land attached to the neighbouring villages are wholly appropriated to the maintenance of the temples and their priests, and the images in some of these pagodas are remarkably well executed. The five brothers of the Pandoo family, who make so conspicuous a figure in the cave-temples of Ellora, have a religious edifice dedicated to them at Lakha Kundul, a beautiful village in this district, where is also to be found a bullock couchant, of black marble, as large as life, and sculptured by no mean hand. Our road to this lovely place, which deserves more than a passing remark, led through a noble forest, in which the oak and the rhododendron mingled freely with the pine, and on emerging from these woody labyrinths, we came at once upon the Jumna, as it swept round the base of a lofty mountain, covered with wood to its topmost height. Presently we reached a little valley, our march taking us along the side of gentle eminences in a high state of cultivation, and there, shaded by a grove of fruit-trees, stood a temple, in one of the most beautiful situations imaginable, an opening between the neighbouring hills affording a view of the snowy mountains, and a cascade, which forms their welcome tribute to the plains. This valley, in addition to its natural beauties, wore a trim appearance, the evidence of human occupation; the apricots attained their largest size, and the enclosures of flowering hedge-rows were neatly kept.

The scenery of the glen of the Jumna is universally allowed to be exceedingly beautiful; some, however, of our party preferred that of the Rupin and Pabar rivers, where the precipices close in over the gradually rising bed of the stream, steeper and still more grand at every march, and where the forests which clothe the bases of these cliffs assume an aspect of more purely alpine character than those in their neighbourhood, the dark yews, cedars, and firs, and the silver birch, occurring in greater profusion than in the vicinity of Kursalee, though at so much higher an altitude. It is difficult to decide between the various claims to beauty which these striking scenes possess. One of our fellow-travellers was particularly delighted with a march along a steep ascent through woods of oak and rhododendron, which lasted a whole mile. Upon reaching the summit, an exceedingly grand prospect of the snowy peaks, from Bunderpooch to the right, and Bachunch on the left, was obtained, the lower view being wide and varied, shewing the course of the Jumna to the south-west, until it was lost in a distant range. The mountain he traversed was white with recent snow, but many of the surrounding peaks, which



' The Village of Kursalee .

rose still higher, were, on account of their greater steepness and shaft-like summits, of the most deep and sombre hue; subsequently descending, we followed another beautiful tract of forest, of a perfectly new character, the trees being ash, sycamore, horse-chesnut, bamboo, and the wild pomegranate, which were growing luxuriantly at the elevation of six thousand eight hundred and sixty-seven feet above the level of the sea.

THE VILLAGE OF KURSALEE.

This village, which is well built, and which stands at the height of seven thousand eight hundred and sixty feet above the sea-level, is one of the largest of the class usually found in the Himalaya, consisting of at least thirty houses, with a population amounting to nearly three hundred persons. It is seated on a plain of considerable dimensions on the left bank of the rocky ravine which forms the channel of the Jumna, surrounded by an amphitheatre of mountains piled one upon another, some dark with rock and forest, and others shining in all the bright resplendence of eternal snow; it is reached by an extremely steep and rough road, which presents a magnificent view in front. Although the winters are said to be very severe, and the temperature always rather low, Kursalee is a place not only of great beauty, but abundance, being cultivated into a perfect garden, well wooded with luxuriant fruit-trees, which, while they add so much attraction to the landscape, are pleasingly associated with ideas of wealth and comfort to those who live beneath their shade.

The people of Kursalee have now become much accustomed to the visits of European strangers on their route to the source of the Jumna, and it is the custom for the principal inhabitants to come out to meet the pilgrims, of whatever religion, who pass through. The Hindoos are exceedingly tolerant in their faith, and are, generally speaking, eager to extend the benefits to be derived from their gods to every body who comes in their way; and though conversion is not exactly their object—for to be any thing but a pariah, the followers of Brahma must be born in the faith—desire to enlist votaries in his service. Accordingly all who choose to submit to it, are daubed on the forehead with the distinguishing mark of yellow ochre, denoting the peculiar thakoors, that is, the heads of the doctrine, to which they subscribe, some inclining to one sect, and some to another. The Hindoos in the service of European strangers joyfully avail themselves of this testimonial of their near approach to what they consider to be one of the most holy places in the world. Christian pilgrims dispense with the ceremony altogether, but while omitting any mark of respect to the pagan deities of the scene, it will be very long before the hill-people will believe that motives connected with science, or mere curiosity, have induced them to submit to the toils and dangers which religious zeal seems alone sufficient to surmount.

At a short distance from Kursalee, the celebrated hot spring occurs which issues from the bed of a torrent that joins the Jumna at a place called Banass. This torrent rushes from the cleft of one of the mountains which hem in a small valley, or rather dell, and rushes down in one unbroken volume from a height of at least eighty feet: the hot spring which issues from the base of the opposite mountain, and mingles its waters with its colder but more impetuous neighbour, is of a scalding description, and will not admit of the immersion of the hand or foot for a single moment. The thermometer stands at 144° when placed in the nearest part of the hot spring to its junction with the rock whence it flows. The water is pure and tasteless, but there appears to be something ferruginous in the spring, as the stones are discoloured, some being encrusted with a black substance.

The rocks from which it issues are all quartz, surrounded by gneiss and mica schist on every side, except one, down which the torrent rushes, wearing the rock as smooth as marble in its fierce descent.

This spot is considered by the Hindoos to be exceedingly holy, and they are rapt in religious ecstasy, happy in the belief that they have secured the road to heaven, while the European surveys with admiration and wonder the sublime features which the great Creator of the universe has here assembled. The width of the channel allowing the river to spread at this place, renders the stream not so tumultuous as above and below, and its comparatively tranquil surface forms a pleasing contrast to the furious tributary which rushes into it. The rocks, piling themselves one above another in fantastic confusion, are peopled by thousands of pigeons, which, when disturbed, flock out in clouds; and here, a fitting scene for such a guest, the gigantic elk of these mountains finds a favourite haunt. The country round about partakes of the same wild, sublime, and savagely romantic character. Paths, rough, rocky, and dangerous, ascending and descending across the sides of steep precipices, down to deep ravines, and then winding upwards, lead to a halting-place on a ledge or terrace, where the hunter may take his stand, and watch for an opportunity to slay the musk deer, which, though scarce and shy, are sometimes attainable; while the traveller in search of the picturesque looks down heights of many hundred or even thousand feet, watching the course of some neighbouring rill, which flings itself in cascades to the dark abyss below. The foliage of these tremendous solitudes harmonizes well with the character of the scene, it is sombre, luxuriant, and heavy; but in his wanderings the pilgrim comes upon rich clusters of white roses, while the innumerable family of ferns, mingled with a bright variety of flowers, spring beneath his feet.

CROSSING BY A SANGHA NEAR JUMNOOTREE.

It is not always that the traveller in the Himalaya will find himself accommodated with such a bridge as we passed at Bhurkote, and repairs being considered as works of supererogation throughout the greater part of Asia, the chances are strongly against his being equally fortunate with ourselves, in crossing even that, while in good condition.

The most common contrivance in these hill-districts, when the stream is sufficiently narrow to admit of its employment, is the sangha, the rudest bridge imaginable. No one being at the trouble to repair a work which is not at any time very secure, these sanghas are usually in an exceedingly crazy and precarious condition; and side-rails being deemed superfluous, the narrow footway, only sufficient to admit of the passage of one traveller at a time, forms a method of crossing a torrent neither very easy nor very agreeable. Where two projecting rocks are found facing each other, they are employed as the support of a couple of fir-trees which rest on either side, a narrow platform being constructed by the boughs cut from the neighbouring forests, and placed crosswise: this is often performed in a careless and slovenly manner, without any endeavour to prevent gaps of an inconvenient width, and without any fastening whatever. So long as the traveller can keep in the centre, he is tolerably safe, but the moment that he plants his foot either to the right or left, he is in danger of being precipitated into the torrent by the boughs on the opposite side tilting up. Persons possessing the very steadiest head find their brains severely tried in these difficult passes; few can look upon the impetuous current below, and preserve any accuracy of vision, the best plan being to fix the eyes upon some object on shore, and to pass firmly and steadily along, for there is no parapet, no guiding rail, and



Crossing by a Sangha, near Jumnootree

in a high wind the frail bridge is so fearfully swayed, that even the mountaineers themselves refuse to cross it; many accidents of course occur; but that they are not more numerous is wonderful, considering that not men only, but baggage of various kinds, is conveyed across. Our Mussulman servants, and the people from the plains, looked upon these tottering sanghas with great horror, and a sense of shame, and the dread of our ridicule, alone induced them to attempt the passage. Not participating in our delighted admiration of the romantic characters of the scene, they had nothing but a point of honour to console them under its terrors.

It is not every European who goes forth from the hill-stations on an exploring expedition, that fulfils his original intentions; many find the difficulties and dangers of the enterprise too great to be compensated by the wild beauties of the landscape, and turn back, some on the very threshold of the undertaking, and others before they have proceeded half-way. We were obliged to dispense with our ponies at a certain point, and they were sent away under proper care to an appointed place, which we intended to pass on our journey to Simlah, where they would be available. We did not make any extraordinary use of our jhampons either, performing the greater portion, and all the perilous parts of our journey, on foot. We were now nearing the source of the Jumna, and though the ascent of its wild and rocky valley was any thing but easy, we moved forward steadily and with unabated ardour. The cold in the early part of our march from Kursalee was excessive, the thermometer in the shade being below the freezing point; but our exercise was of a description to render the circumstance of little importance.

The glen of the Jumna became narrower and narrower at every step, and the precipices on either side steeper, more lofty, and of a still more awful character. The brahmins, who never fail to make some advantage of their sacred calling, volunteered their services as cicerones; we had our own coolies besides, who having come afar with us, of course determined to avail themselves of all the benefits of the pilgrimage; together with a numerous train of fakeers, who are always ready to travel at the cheapest rate, and regarded the burra buxies' great present, which the head brahmin would receive from us, as a sufficient remuneration for the whole party:—thus we mustered strong.

Up we went, emulating the monkeys as we scrambled upon hands and knees with every possible contortion of body, while clinging and climbing the very steepest ascent that it seemed possible for human beings to achieve. Upon gaining a breathing-place, we found that we had reached a spot accounted very holy, being the portal as it were to the sacred source. A small shrine or temple is erected at this place, dedicated to Bhyram Jee, and called Bhyram Ghati, and here we found a brahmin ringing a bell; we paused to recover our breath, and to survey the prospect, which was inexpressibly grand. The glen of the river lay under our feet, and we could trace the lofty ridges which enclose it nearly as far as the plains. Opposite, bare and bleak precipices arose, rearing their lofty and sterile peaks to an astonishing height, while to the north-east we caught a view of the western angle of Bunderpooch, glittering in snow; and nearly in front, immense masses of frozen snow, whence the Jumna derives its source, were piled in icy grandeur.

While recovering our breath and enjoying the prospect, the devotees of the party employed themselves in gathering the flowers which adorned the wild and desolate spot, as an offering at the shrine. The difficulties of the approach precluded the pious architects of this place from any great attempt, and this altar is in consequence of a very rude description, being merely a collection of loose stones, put clumsily together, and

enclosing a few wretched idols or the most trumpery description. Strange it is, that men having so grand a shrine, so wonderful a temple, made by the Deity himself, in the midst of the sublimest portion of his creations, should disregard the fitness of the scene for that instinctive homage which the least religiously inclined person must pay to the mighty Author of the surrounding wonders, and stoop to offer adoration to the mishapen works of his own hands.

Though the distance from Kursalee to Jumnootree is only eight miles, the difficulties and dangers of the route render it a very arduous journey. From our last resting-place, Bhyram-ghati, we scrambled up and down, sometimes finding nothing but a notched tree for a path, and wandering backwards and forwards through the river, which was very cold, as either side offered the better footing; occasionally traversing the projecting stones arising from the midst of the stream. This devious way led us to a series of exceedingly beautiful cascades, the Jumna being in some places joined by tributary streams tumbling from immense heights, the precipitous masses of rock on either side attaining a still greater degree of nobleness and grandeur. Completely shut in by these mountain ranges, which rose abruptly on both sides of the narrowing stream, we could only catch glimpses of the snowy peaks beyond. The course of the river at this place is indeed a mere chasm cut in the rock, and worn by the action of the water in its continual flow. In some places the solid rocks on either side run up in a perpendicular height, rendering the opening as narrow at the top as at the base, and forming a dark pass, the foliage of the trees springing from clefts, and shallow beds of earth meeting at the summit. At each step the path became more difficult and laborious; deep pools obliged us to mount to the top of a precipice, and to leap down again from heights too steep to be mastered in any other way, while there was some danger of precipitation into the rapid waters boiling below. Then we clambered up loose fragments of a gigantic size, which seemed to have fallen from above purposely to block the way, and anon scrambled through a sort of sea of crumbling stones bedded in quag, and exceedingly difficult to pass, where the trees, occasionally laid along to serve as a pathway, are wanting.

SOURCE OF THE JUMNA.

By dint of untiring perseverance, and no small exertion of bodily strength, we at last found ourselves on the confines of eternal snow. As we approached Jumnootree, which is not accessible until the month of May, we found the river gliding under arches of ice, through which it had worn its passage, and at length, these masses becoming too strongly frozen to yield and fall into the current, the stream itself could be traced no longer, and, if not at its actual source, we stood at the first stage of its youthful existence. It is quite impossible to prevent a feeling of exultation from springing up in the mind, at the completion of a pilgrimage to a place so deservedly celebrated; an enterprise which few people have an opportunity of achieving, and still fewer the nerve to undertake. We had deemed it impossible that the awful grandeur of the preceding scene could have been heightened, yet standing on the snow which now completely covered the bed of the river, and beholding it from the place whence it emerged, we were as much struck with the sublimity of the landscape, as if we had come upon it suddenly and without previous preparation. The glen is not more than thirty or forty feet in width, and the rocks on either side are of the noblest dimensions, and crowned with dark luxuriant foliage, while the impenetrable region beyond—solemn, majestic, and wonderfully beautiful—seems abso-



Falls—and View near the Source—of the Jumna

lutely to strike upon the soul, so strange are the sensations which it produces in the craving heart of man, as it defies the farther intrusion of his adventurous footsteps.

The most holy spot is found upon the left bank, where a mass of quartz and silicious schist rock sends forth five hot springs into the bed of the river, which boil and bubble at a furious rate. When mingled with the icy-cold stream of the Jumna, these smoking springs form a very delightful tepid bath, and the pilgrims, after dipping their hands in the hottest part, perform much more agreeable ablutions, where the temperature offers the desirable medium between the scalding water above and the chilling stream below. It is usual with the devotees to make an offering of money to the divinity of the river, an offering which of course finds its way to the pocket of the officiating priest, who prays over the bathers, and marks them on the forehead in the most orthodox fashion with the sacred mud of the place.

European travellers pay the tax, for they feel that they owe something to the brahmin for his attendance; but they, at least those who are acquainted with the prevailing feeling of the Hindoos, dispense with the distinguishing badge of idolatrous worship, and make no scruple of standing beside the holy spring with their shoes on. The approach with bare feet is an acknowledgment of the sanctity of the place, which no Christian ought to give, and the natives of India do not insist upon it from those who differ from them in religious belief, preventing them only from penetrating to the interiors of a few temples. If we offer an insult to the religious feelings of a Hindoo by refusing this mark of respect to their deities, we ought to remain at the prescribed distance from their sacred places, since it has been very justly remarked, that no native would understand why a Christian should take off his shoes, or in any other way mark the holiness of any particular spot, unless he really considered the spot to be holy.*

The height of the snow bed at Jumnootre is about ten thousand feet, and in the month of October, when all the snow that ever melts is melted at this place, it is possible to advance somewhat nearer to the real source than at any other period of the year. Crossing the snowy bed whence the water emerges at Jumnootree, is a work of some difficulty, and when accomplished we find that the infant river is divided into three streams, each forming a separate waterfall, and flowing over steep green hills. The lower of these are surmountable, but with great difficulty and some danger, as the stones are loose, and slip from under the feet: in process of time, however, we may look forward to such an improvement in the roads of these hills as will allow the traveller to reach the utmost extent which human means can render possible.

Those persons who have proceeded as far as the present circumstances will admit, that is, about a mile beyond Jumnootre, have ascertained that the most direct stream

* It may be, perhaps, necessary to state, that in making these observations there is no wish to countenance the diadain of native opinion, which it is, but too frequently, the practice of Europeans to display. Many, who from their education and intelligence should know better, insist upon forcing their way with their shoes on into places considered holy by the Hindoos; a wanton act of sacrilege, for which there is no excuse: all that is here advocated, is a determination not to shew a degree of homage which is liable to misinterpretation, and to keep aloof from places which involve an acknowledgment of reverence to pagan gods. There is great reason to fear that the influx of European travellers to the hills is doing much to impress the natives of those districts with the same opinion which the haughty superciliousness, arrogance, and contemptuous conduct, too characteristic of Anglo-Indians, have rendered so prevalent in the plains. Instead of exerting the superior knowledge, virtue, wisdom, science, &c., of which we make so great a vaunt, in gaining the respect of, and affording an example to the less fortunate people of India, we disgust them by the display of all our bad qualities, while they cannot possibly, by intuition, know that we have any good ones. Few, indeed, there are who regard the estimation in which they may be held by the natives, caring not a farthing what "these black fellows" may think of them; and yet there are no better judges of manners.

of the river does not arise from any part of Bundurpooch, but from the range that runs off it to the westward. As we stand at Jumnotree, these small streams are perceptible before their junction into one fall, which loses itself under a mass of snow, whence it issues near the hot springs before mentioned.

The forest stretches at least fifteen hundred feet above the snowy bed of the Jumna, before vegetation is entirely forbidden by the frosts of the giant heights beyond. The geologist may make a very interesting collection at Jumnotree; beautiful specimens of garnet, shorl, and tourmaline crystals being to be found: there is a considerable quantity of talcose gneiss rock, but the greater proportion is a coarse gneiss, while the granite summits of the mountain peaks rise to the height of ten thousand feet above.

The brahmin who accompanied the party was a good-looking, intelligent man, who had made the pilgrimage very frequently before, in company with other European travellers, whose motives in performing the journey he can now pretty well comprehend; and the congratulations which he offered upon the accomplishment of our toilsome and perilous march, were of a different character to those bestowed upon the pious, who had the greater satisfaction of feeling that they had found the way to heaven.

After we had indulged in the gratification which the sublime prospects of this interesting place afforded, we proceeded to satisfy some of the cravings of appetite, which had very forcibly reminded us of our terrestrial nature. We might have caught and cooked our fish in the same stream, had we not been otherwise provided; but one of the first things which a native of India undertakes, at a halting place, is to kindle a fire, and commence the preparations of the meal. Some of the Hindoos, who had brought rice with them, boiled it over the hot springs, by enclosing the grain in a cloth which they tied to the end of a stick. In the vent of the principal spring, which issues with great force from a fissure in the rock, the temperature of the water is about 194° , which at that elevation is near the point at which water is converted into steam; and at the same time the mercury, when placed in the bed of the river, has been known to sink as low as 37° . The water itself is exceedingly pure, transparent, and tasteless, without any kind of sulphureous smell. There are several hot springs to be found along the course of the Jumna, for which, according to general belief, the traveller is indebted to an exceedingly pious person, favoured by the gods with the gift of causing hot water to flow whenever he found that of the river too cold for the comfortable performance of his ablutions.

After invigorating ourselves with a due proportion of food, we prepared to set forth upon our return. The prospect of the difficulties which it must be our fate to encounter, in getting back to Kursalee, were rather dispiriting, being most assuredly equal, and perchance still greater, than those which we had surmounted upon our approach. In the course of the day's journey we crossed the Jumna more than thirty times, and having to slide down the places which we had previously scrambled up, and to leap many gaps which had been more easily passable on the other side, it was necessary to summon all our energy to the task. The spots on which we occasionally rested offered, in their soft loveliness, a pleasing contrast to the rugged horrors of many portions of the scene—the beautiful mingling with the sublime. Sometimes we seated ourselves upon banks of violets of the richest blue, and surrounded by luxuriant vegetation of fruit and flowers, the strawberry spreading itself far and wide, and raspberry, blackberry, and black currant bushes forming a perfect garden. Another turn of an angle brought us almost in immediate contact with the snow, which in some places lies smooth and hard,



Falls—and View near the Source—of the Jumna —



Source of the Jumna

unbroken and glittering in its unsullied purity, while in others it occurs in rougher masses, darkened by stains of earth, and, anon, we traced its course in long tracks descending into the nullahs and valleys below.

VIEWS NEAR THE SOURCE OF THE JUMNA.

The glen of the Jumna, a deep and winding valley, sunk amid a most chaotic confusion of mountains, is inconceivably wild and grand throughout the whole of its course to the plains. In many places the river struggles through narrow passages formed by the angles which project into its bed; and the torrent, when circumscribed in spaces scarcely twenty feet in width, boils and foams so fearfully, that to gaze upon it causes the brain to whirl; and sight and sense would fail, if contemplated for many minutes without some strong feeling of security. The accompanying sketch represents a remarkable fall of the Jumna a short distance below its source, the point at which it receives a very considerable tributary stream. This beautiful accession may be traced to its mountain birth-place, winding over the rocky platform in graceful undulations, noiselessly, for its gentle murmurings, together with those of other rivulets, speeding onwards to the same point, are lost in the roar of the Jumna, which comes raging and thundering along, falling with prodigious force into a basin which it has worn for itself in the solid rock, whence it springs again in a sea of foam, and pursues its turbulent course, precipitating a raging torrent down an abyss yawning frightfully below.

The Jumna flows in a southerly direction through the province of Gurwhal, where, at Kalsee ghaut, in latitude $30^{\circ} 30'$ north, it is joined by the Tonse, which, though a much more considerable stream, loses its name at the point of junction. Notwithstanding the rocks and rapids which impede the course of these rivers, some of our party were of opinion that timber could be floated down them—an undertaking which, if accomplished, would render the hills exceedingly profitable to any enterprising person: so thickly wooded are the surrounding regions in many places, that one single square mile would furnish a navy with timber; and the growth of a hill, all the navies in the world.

At the junction of the Banal with the Jumna, the latter is a very broad and rapid stream, flowing over scattered rocks. Throughout its whole mountain course, this fertilizing river constantly presents some beautiful or inspiring scene, its banks, though rocky and precipitous, and of the wildest character, being diversified with splendid foliage, while in some places the smiling stream glides along the bases of green slopes, rich with cultivation, and of the brightest verdure; and continually crossed by ravines, beautiful valleys may be approached on either side, teeming with every product that nature has given for the use or the enjoyment of man.

In the course of the tours made by the party throughout the province of Gurwhal, they frequently came upon the Jumna, and always with delight, although, as it has before been remarked, some awarded the preference to the scenery of the Rupin and Pabar rivers. The choice is, however, one of comparative beauty, and one which may be accorded to all the thousand streams which spring from the rocks and snows of these giant mountains, with the exception perhaps of the Sutlej, which does not possess the various charms of landscape which render the other views so interesting.

GUNGOOTREE, THE SACRED SOURCE OF THE GANGES.

Having recovered from the fatigues and bruises attendant on our journey to the source of the Jumna, to the great dismay of a portion of our followers, we determined to proceed to Gungootree, whence the sacred Ganges takes its rise. The nearest route from Kursalee to Gungootree may be traversed in four days, but the natives always endeavour to dissuade travellers from taking it at any season of the year, recommending in preference a lower, more circuitous, and therefore longer way. The more direct road leads over a great arm of the Bundurpooch mountain, which separates the valleys, or rather channels, through which the sacred rivers hurry from their icy birth-place. The greater part of this tract is desert, and uninhabited, conducting the wayfarer through regions of rock and snow, destitute of the dwellings of man, or of supplies for his use; there is danger also that fuel may be wanting for that necessary solace to the weary, a blazing fire, while the necessity of dispensing with every thing like superfluous baggage must oblige the party to rest at night in caves and clefts of the rock.

Amid the most formidable evils reported of this route is the *bis-ka-kowa*, or poisonous wind, said to blow over the highest ridge, and to exhale from noxious plants on the borders—a very natural supposition among a race of people ignorant of the effects produced on the atmosphere at so great an elevation. Yielding to the universal clamour, we consented to take the longer and safer path; but some friends, who were obliged to forego the journey to Gungootree, crossed into the valley of the Ganges by a very difficult and romantic route. After parting company at Banass, they descended to the banks of the Bhim, a roaring torrent, rushing beneath precipices upwards of two thousand perpendicular feet from the river; the eagles, wheeling through the sky from their eyries near the summit, appearing not larger than crows. The ascent then led over a mountain covered with cedars, a noble forest, not uncheerful, though marked with sombre grandeur.

The next day's march conducted the party along the banks of a torrent which poured down the face of a mountain from a bed of snow near its summit. The day was cold, the ground hard with frost, but the air bracing, and the scenery wild and magnificent. A long and toilsome ascent over Unchi-ghati followed: scrambling up the bed of a stream over rough stones, rendered slippery from being cased in ice, they reached the limit of the cedar-forest, and subsequently came to birch and small rhododendron. The scene then assumed a very wintry aspect, and soon every thing like foliage was left behind; attaining the crest of the pass, which was covered with snow, and at an elevation of some hundred feet above the limit of the forest, on looking back on Bundurpooch, Duti Manji, and Bachuncha peak and ridge, few scenes of more sublime grandeur could be found throughout the whole of these stupendous regions. The prospect of range after range to the south and east was very extensive; an ocean of ridges in one wide amphitheatre, closed in by the line of the snowy mountains resting their fantastic peaks against the dark blue sky. Below, the course of the Bhagirati could be traced, which, after issuing from its gigantic bed of snow, rejoicing in its escape from the wintry mountains and their rugged and awful approaches, flows in tranquil beauty through a peaceful valley. In descending the south-east side of the pass, the birch which had clothed the previous path gave place to pines and evergreen oaks, which grew in great abundance in advance of the cedar; the rhododendron, which near the crest was merely a creeper, became a tree,



Gungootree, the Sacred Source of the Ganges

a change in the nature of vegetation marking the different heights, which is exceedingly interesting to the traveller.

The descent of this mountain to Nangâṅg was long and painful, and to Europeans a new route, the generality of travellers crossing the ridge from the Jumna to the Ganges either higher up or lower down; but the next day's march compensated for all the fatigue incurred in its approach. Descending to the Bini-ke-Gârḥ, a torrent rushing down a high ridge to the northward, the glen which it watered proved of surpassing beauty; nothing could exceed the loveliness of the foliage which clothed this summer valley, or rather vista; for, opening on a view of the precipitous heights of the Unchi-ghâti, it contrasted its romantic attractions with the sublimer features of the mountains beyond. Reaching the junction of the Bini and the Bhagirathi, the holy name given to the sacred river, the travellers found the Ganges a noble stream, much wider and deeper than the Jumna at the same distance from its source, but not so tumultuous.

Descending to Nangâṅg by a different route to that mentioned in the foregoing notes, we also were compelled to encounter many difficulties; the prospects, however, repaid them. Equally grand, though different in character to those last described, at a very considerable depth below, we looked upon a cultivated scene, the hanging terraces, common to these hills, waving with grain, and watered by winding streams, and running along the bases of high woody ridges, sometimes shooting up into peaks, crowned with pine-trees. Beyond, again, were the eternal mountains, in all their varieties; snow resting on the crests of some, others majestically grouped with venerable timber, and others bleak, bare, and barren, rising in frowning majesty from the green and sunny slopes which smiled below. Between these different ranges, ran deep ravines, dark with impenetrable forests, rendered more savage by the awful music of the torrents roaring through their fastnesses, while presently their streams, issuing forth into open day, were seen winding round green spots bright with fruit-trees. Such, or nearly such, for every traveller sees them under a different medium, were the prospects which beguiled us as we slipped and slid down the steep side of the mountain pass. Nangâṅg formed our halting-place; several days' march still lay before us; and there were more mountains to climb, more forests to thread. We now observed a diversity in the timber, chestnuts of magnificent growth being the prevailing tree. Our sportsmen found plenty of game: the monal, the feathered wonder of the Himalaya, and other varieties of the pheasant-tribe, peopled these vast solitudes, and paid tribute to the guns of the invading strangers.

We met with some delightful halting-places on the line of march—grassy terraces carpeted with strawberry and wild flowers, where the cowslip, the primrose, and the buttercup brought the pranked-out fields of our native country strongly to the mind. Many of the travellers in the Himalaya are moved even to rapture at the sight of the first daisy which springs spontaneously on their path; as an exotic in some garden of the plains, it excites deep emotion, but growing wild, spangling the meadow-grass with its silvery stars, it becomes infinitely more interesting, and the home-sick pining exile will often gather its earliest-encountered blossom weeping.

Leaving this luxuriant vegetation, we arrived at a wild spot, the summit of a ridge of peaks covered with snow; and though the prospect was more circumscribed, and of greater sameness, we enjoyed it amazingly. We seemed to be hemmed in on all sides with thick-ribbed ice, transported to antarctic snows, imprisoned amid icebergs, vast, freezing, and impassable. Presently, however, we emerged, and, descending through the snow, reached the boundary line between the districts of the Jumna and the Ganges.

The extreme limit of these river territories were marked in the manner usually employed in rude and desolate places, by heaps of stone—many raised by Europeans, who thus commemorate their pilgrimage. These cairns being destitute of an inscription, it is impossible to say who the adventurous architects were, since no European name has any chance of being retained in its primitive form by a native.

The next point of great interest is the summit of a ridge whence the first view of the Ganges is obtained ; a sight which never fails to raise the drooping spirits of the Hindoo followers, and which excites no small degree of enthusiasm in the breast of the Christian travellers. The sacred river, as seen from this height, flows in a dark, rapid, and broad stream, and, though at no great apparent distance, must still be reached by more than one toilsome march. From a height about two miles from Gungootree, the first glimpse, and that a partial one, is obtainable of that holy place, which lies sequestered in a glen of the deepest solitude, lonely and almost inaccessible, for few there are who could persevere in surmounting the difficulties of the approach. Considerable distances must be traversed over projecting masses of rough stones, flinty, pointed, and uncertain, many being loose, and threatening to roll over the enterprising individual who attempts the rugged way. Sometimes the face of the rock must be climbed from cliff to cliff ; at others, where there is no resting-place for hand or foot, ladders are placed in aid of the ascent ; while awful chasms between are passed on some frail spar flung across. These horrid rocks would seem indeed to form invincible obstacles to the approach of the holy place, but religious enthusiasm on the one hand, and scientific research stimulated by curiosity on the other, render the barrier inadequate for the purpose of resisting the invasions of man. The difficult nature of the access, however, prevents the concourse of pilgrims, who resort to more easily attainable spots esteemed sacred on this hallowed river.

The grandeur of the scene which opened upon us, as we at length stood upon the threshold of Gungootree, cannot be described by words. Rocks were piled upon rocks in awful majesty, all shivered into points, which rise one upon another in splendid confusion, enclosing a glen of the wildest nature, where the Ganges, beautiful in every haunt, from its infancy to its final junction with the ocean, pours its shallow waters over a bed of shingle, diversified by jutting rocks, and even here shadowed by the splendid foliage of some fine old trees. The devotee who undoubtingly believes that every step that he takes towards the source of that holy river, which from his infancy he has been taught to look upon as a deity, will lead him into beatitude, is content to seek its origin at Gungootree, but the true source of the sacred stream lies still higher, in still more inaccessible solitudes : and it was reserved for the ardour of those who measured the altitudes of the highest peaks, and penetrated to the utmost limits of man's dominion, to trace the exact birth-place of the holy river. Captains Hodgson and Herbert, in 1818, found, at the height of thirteen thousand eight hundred feet above the sea-level, the Bhagarati, or true Ganges, issuing from beneath a low arch at the base of a vast mass of frozen snow, nearly three hundred feet in height, and composed of different layers, each several feet in thickness, and in all probability the accumulation of ages. Neither here, nor at Gungootree, is there any thing resembling a cow's mouth, to support the popular fable, which must have been invented by persons utterly unacquainted with the true features of the scene in which the sacred river gladdens earth with its ever-bounteous waters.

A pilgrimage to Gungootree is accounted one of the most meritorious actions which a Hindoo can perform ; and in commemoration of his visit to this holy place, a Ghoorka chieftain has left a memorial of his conquests and his piety, in a small pagoda, erected in honour of the goddess on a platform of rock, about twenty feet higher than the bed of



View near Deobun

the river. The brahmins who have the care of this temple are accommodated with habitations in its close vicinity, and there are a few sheds for the temporary residence of pilgrims, many of whom, however, are content with such shelter as the neighbouring caves afford. The usual ceremonies of bathing, praying, and marking the forehead, are gone through at this place, the officiating brahmin taking care that the fees shall be duly paid. Notwithstanding the stern and sullen nature of his retreat, at some periods of the year he may be said to lead a busy life, conversing with devout pilgrims, and carriers of water to distant lands, who require his seal to authenticate their burdens; and making the most out of all his visitors, whatever their country or their creed may be. Though dispensing with his orisons, we paid him for his services; and it seemed a matter of indifference to him on what account he received the cash.

VIEW NEAR DEOBUN.

The traveller in the Himalaya must accustom himself to the most dangerous and slippery bridges imaginable: habituated from their infancy to the sight of the steepest precipices in the world, the mountaineers are indifferent to circumstances which produce giddiness in the heads of those who have hitherto traversed comparatively level ground. Strange to say, the cattle of the mountains, guided by some extraordinary instinct, can make their way in safety over the frail and crazy bridges which at some places span rapid streams, and at others are thrown across deep ravines. Morning and evening the flocks and herds may be seen passing these narrow footways, and, accustomed to this mode of transit, they will cross on their way home, or to their distant pastures, without any human being to direct them. There can, however, be no doubt that the difficulties of communication between the inhabitants of neighbouring hills must often be very severely felt, and that to this cause the low intellectual state of the mountaineers of the Himalaya may in a great measure be attributed.

Living in isolated circles, apart from each other, the hill-people can acquire little or nothing from an interchange of ideas, and grovel on through life without a single attempt to improve their condition, or to increase the facilities of access with the neighbouring districts. The materials being close at hand, safe and commodious bridges might be constructed in all parts of the hills; but with very inadequate tools, and no conception of the extent of the advantages to be derived from improvements of the kind, it can scarcely be expected that the natives, accustomed to live as their fathers had done before them, should, without the example and assistance of strangers, attempt undertakings which belong to a higher degree of knowledge, and a more advanced state of civilization. It is, perhaps, only in periods of famine and pestilence that they feel the miseries of their situation—the impossibility of obtaining assistance from those poor neighbours, who would willingly accord it if they possessed the means; and the scanty population being kept down by dreadful mortality, which sometimes sweeps away the inhabitants of a whole village at once, and by the wretched customs and marriage laws which have been universally adopted, it can scarcely be expected that any improvement should emanate from the natives themselves.

At present the number of Europeans who seek health or amusement in these hills is too small to effect much in the way of example, except in the immediate vicinity of the stations which they have established. The tourists, who, considering the sum total of visitors, may be called numerous, cannot fail to requite the services of the simple

mountaineers, whom they employ on their line of march, with practical lessons of greater value than the wages which they pay; but it may be doubted whether they take a sufficiently strong interest in the welfare of these poor people. It requires a very philanthropic spirit to induce men, in search of their own gratification, to pause upon the road for the purpose of imparting useful knowledge, to distribute tools, and teach the method of their employment—labours which might not be immediately rewarded by success, or properly appreciated by those who are to benefit from them, but which nevertheless should be persevered in as a duty which the intelligent man owes to his less fortunate brother. Something, however, must be learned even in our *harum-scarum* progress through the country—our incessant demands for supplies of all kinds, which, though at first reluctantly brought into the camps of those extraordinary bipeds, who must be possessed with some restless demon to wander thus far, are found to be more advantageously disposed of than if stored up for family use. At present an acquaintance with native opinion would not be very flattering to the European visitor, who, though he himself, in consequence of the kindness he has shewn, may have obtained a high character with the mountaineers, consider him to be at least crazy, and, for want of any other motive sufficient to account for his travels, suppose that his own country must be the most desolate place in the world. The notions entertained respecting England are exceedingly diverting, notions which can only be removed by ocular demonstration of their fallacy, that is, by a visit to the country, where, much to their astonishment, Asiatics find wealth and comfort beyond all their previous experience.

CROSSING THE RIVER TONSE BY A JHoola, OR ROPE BRIDGE.

Having crossed the rivers of these districts, as we thought, in every sort of way; that is, by fording, wading, swimming, on the trunk of a tree, by means of a *sangha*, and the more commodious edifice at Bhurkote, we were destined to be initiated into a new method of getting over the stream. The natives, who would form excellent *materiel* for rope-dancers, perform the operation with great apparent ease, by holding on with hands and feet, and making a sort of loop of their bodies; but, for people who are unaccustomed to such exercise, there is a wooden slide attached to the rope stretched across the water, which is at this place too broad to be spanned by any bridge of native construction, being about seventy or eighty yards in width. The left bank is considerably more elevated than the one opposite, and from this side, a three-stranded rope, about as thick as a man's wrist, was attached to a log of wood, secured among the rocks. The rope being then stretched across the river, was passed through the prongs of a fork, or wooden prop, planted firmly in the ground, and the rope, now divided into three strands, was secured to the trunk of a tree kept in its place by a heavy weight. Upon this rope, which is well twisted and greased, is placed a semicircular slide of hollowed wood, with two handles, to which a loop is attached; the passenger seats himself in this novel conveyance, taking hold of the handles, and is launched from the higher to the lower bank with considerable celerity; a thin cord at the same time remaining attached to the slide, from either side of the river, for the purpose of recovering it, or of pulling the traveller from the lower to the higher bank, in which event the passage is more slowly made.

Other jhoolas in the mountains vary a little in their construction: half a dozen stout worsted ropes are stretched across the river, and fastened to a projecting buttress on



Crossing the river Tonse by a Jhoola, or Rope Bridge

each bank. On these ropes runs a block of wood, which is drawn backwards and forwards by persons stationed on either side of the stream, by means of strings attached to it. There are other loops, which pass round the body of the passenger, who, thus secured, swings off from the buttress, and is dragged across. In this manner, goats and sheep are conveyed one by one; and though the jeopardy appears to be considerable, it is only occasioned by the danger of trusting to a rope which has seen too much service. If the apparatus be new, and sufficiently strong to bear the weight placed upon it, there is no sort of danger in this method of getting across the deep and rapid rivers of the Himalaya; but such circumstances are not to be depended upon, and several fatal accidents have attended the fragile state in which these jhoolas are but too often permitted to remain. It is, perhaps, necessary that the rope should break, and drown one or two passengers, in order to enlighten the people in the neighbourhood with the necessity of repairs—for they are seldom at the trouble to take the length of time in which it has served their purpose, the fragile nature of the materials, and their liability to injury from exposure to the weather, into consideration.

The existence of the river Tonse was not known to Europeans until the year 1814. Too soon losing its name in that of the Jumna, which it trebles in size previous to its junction with the more celebrated stream, it is one of the most considerable of the mountain torrents. When it issues from its bed of snow at an elevation of twelve thousand seven hundred and eighty-four feet above the level of the sea, it flows in a grand volume, thirty feet wide and three deep, maintaining its dignity of character until its confluence with the river, which should, if rivers had their just rights, have been considered its tributary. During its comparatively short career, the Tonse receives into its bosom the waters of several other beautiful streams; the Rupin is one of the most interesting. Descending in the course of our tour to its left bank, we passed through a forest of intermingled birch, cedar, and rhododendron, crossing the river by one of the numerous arches of snow, which afforded a safe bridge, and ascending some hundred feet to a high crag, thickly wooded, we obtained a view which, accustomed as we now were to mountain scenery, struck us with admiration and surprise. The precipices overhanging the torrent were grand beyond all conception; one, at least two thousand feet in height, rose perpendicularly like a wall, and above it mountain was piled upon mountain like gigantic ladders piercing into heaven: the river thundered at a fearful depth below, while the surrounding rocks were draperied with foliage, every cleft holding the roots of some luxuriant shrub or magnificent tree. A rugged path led us again to the bed of the Rupin, and our journeys always consisting of a series of ascent and descents, we afterwards mounted upwards through forests of enormous filberts, walnut, elm, ash, cedar, and fir. Here our march was diversified by crossing a sangha forty-four feet in length, flung over this tumultuous stream, which led us into softer scenery, through wood and brake, and, after passing another torrent, along a path which commanded a beautiful succession of cascades silvering the side of the opposite mountain, we arrived at our encamping ground for the night.

However varied, delightful, and exciting to the traveller a tour in the Himalaya may be, the descriptions given of each day's march must necessarily appear monotonous; there is no possibility of conveying to the mind of the reader the gratification which we have experienced in some new burst of scenery, when, emerging from the sombre labyrinths of a thick forest, we come suddenly upon one of those glorious landscapes which fill the whole soul with ecstasy. It is even more than realizing the early dreams of youth, inspired by the perusal of Shakspeare's beautiful description of the forest of

Ardennes while thus living under the greenwood tree—thus enjoying the contemplation of nature in her wildest and most magnificent solitudes. The winter and rough weather which we encounter occasionally in our progress, only serve to heighten the enjoyment of the heavenly serenity which we so frequently experience, while the necessity, sometimes existing, of depending upon our guns for the supply of the table, gives a new interest to the day's march.

Our Mohammedan attendants take care that the most and the best shall be made of every thing; for in our case certainly his satanic majesty has not provided the cooks. No sooner have they arrived on the encamping-ground, and they do not loiter idly on the road contemplating the scenery, than they set earnestly to work. A fire is kindled in a hole in the earth, and a sort of oven, or hot-hearth, constructed, with which the most delicate operations of the cuisine may be accomplished. If we have no charcoal to roast withal, our birds are braised; if milk is obtainable, it is speedily converted into butter; and these thrifty fellows, foreseeing the difficulties of procuring the *matériel* for a fry, will, when they get a sheep, carefully preserve the suet for future consumption.

If time and opportunity permit, we may find our cold partridges at breakfast embedded in savoury jelly, formed of the head and feet of the animal that feasted ourselves and our followers the day before; wherever there are eggs, there are omelettes; our soup is flavoured with fresh herbs and roots; and sometimes, when our spirits have failed at the too strong chance of being obliged to rest content with a cake of meal for breakfast, we have been most agreeably surprised by a broiled jungle-fowl appearing on the table almost by magic. These jungle-fowls, which are the domestic poultry in their wild state, are excellent eating, finer and of a better flavour, perhaps, than any game bird, with the exception of the florikin. They are shy, and run very swiftly through the bushes, so that it is difficult to procure them, even where they abound; but we had a *shikaree* (native hunter) in our suite, who was always successful where success was possible. There is one great advantage in having Indian servants; the better class, and it is useless to employ any other, thoroughly understand their business, and set about it with an earnestness that nothing but the most adverse circumstances can damp. It is their duty to get a dinner for their master, and they consider their honour concerned to make it the best that the nature of affairs will admit. Every kind of spice and condiment which may be wanted in a long journey, is carefully provided for the occasion; and whenever it is possible, a feast is spread, and little luxuries produced, as unexpected as they are welcome. In fact, travelling in the Himalaya combines all the pleasures of savage life, and all the conveniences of the highest state of civilization, subject, of course, to the accidents and mutations which journeying over so rough a road must necessarily produce.

One of the least agreeable vicissitudes of a mountain tour consists of a continued succession of rain, in which event the spirit and energy of our followers are literally drenched out of them; wet to the skin, the tents wet, and every thing wretchedly damp and uncomfortable around, they have little or no vigour left to meet the exigencies of the case. Happy to find a dry cavern, or the shelter of some overhanging rock, they cower round a miserable fire of wet sticks, looking the very pictures of woe. Our friend who had traced the course of the Baspa in Kannowar, had suffered exceedingly from the frequent duckings and deluges to which the party had been subjected, and narrated with glee the joyful change which took place when he and his people, dripping and disconsolate, were accommodated by some friendly villagers with lodgings in an old temple. The shelter of a dry roof, and a good floor, after damp ground and wet canvass, can only be fully appreciated by those who have enjoyed them. Fires were kindled, garments dried;



Village of Khandoo, on the Ascent of the Choor

and faces, elongated to the most doleful length, expanded in the blaze, and became cheery again. Our meeting with this gentleman has been already mentioned, and an extract from the diary kept by him while wandering in Hungrung, a district bordering upon the Chinese territories, will shew how frequently Anglo-Indians encounter each other in these mountain tours. "Two days after our return to Nako, there arrived three officers of the — dragoons, the first Europeans we had seen for a long time; and as they were pleasant fellows, the meeting proved very agreeable. At Hango, on the 2d, we found Dr. W. and Capt. A., and in the Rurang pass, fourteen thousand feet high, we came upon the Rev. Mr. B, chaplain at —."

To proceed, however, with our own travels. We pursued our route to the south bank of the Tonse, opposite to the spot where the Rupin, (having come 10,000 feet, 350 feet per mile of descent, in less than thirty miles,) joins the larger stream. We crossed the Tonse at this place by a sangha, and commenced our descent down a tremendous precipice, which led to a gorge even more awful than any we had yet passed. Emerging, we obtained a noble view of a snowy mountain, and, climbing again, entered a forest of pines which led us along a high ridge overhanging the river, and afforded at every opening the most enchanting views possible, the mountains being wooded to their summits, and shewing every rich variety of foliage as they swept along in graceful undulations, now in dark shadow, and now glittering in sunshine. Some of our party were of opinion that this part of the country would be most desirable as the site of a new station, since it forms a kind of frontier, or neutral ground, between the tamer and the sublimer scenery, and commands every variety of prospect which either can yield; while, if the notion which they entertained concerning the capability of timber being floated down the Tonse and the Jumna could be realized, the proprietors would be speedily enriched by the speculation.

VILLAGE OF KHANDOO, ON THE ASCENT TO THE CHOOR.

During our travels we had frequently obtained glimpses of the Choor mountain, and we were now approaching it in earnest: it is the most lofty eminence belonging to the secondary Himalaya, running south of the great snowy range, and, from whatever point it may be seen, it forms a grand and prominent object, towering majestically amid a host of satellites. Marching from the south-east, we came to the village of Khandoo, which occupies ground about nine thousand feet above the level of the sea. The principal building in this village, a religious edifice, occupying the right in the accompanying engraving, differs little in character from the generality of temples dedicated to the numerous deities of the Himalaya. It is rather more lofty than the rest of the houses; the cornices are decorated with a fringe of wooden bobbins, and the timber employed in its construction is rather elaborately carved. Generally it is not difficult for European travellers in want of such accommodation to obtain a lodging in the outer vestibule of a temple, but in some places the villagers will not permit these holy shrines to be thus desecrated. The religious worship chiefly consists in offerings of flowers, sweetmeats, and grain upon the altars, with occasional dancing, when the gods are dragged forth for adoration.

We were now in the haunts of several species of deer, which are never found below six thousand feet, and generally range considerably higher; these agile and beautiful animals are often to be seen dashing at full speed down the sides of some steep precipice,

which few could even look over without feeling dizzy, and their appearance in such situations tends greatly to heighten the effect of the scene. They are found in the greatest abundance in almost inaccessible places, far into the interior, where "hill on hill, and alps on alps arise." We have not met with any tigers in our travels; this monarch of the plains seldom mounts to any great elevation, and is only occasionally to be seen at the height of eight thousand feet. Tigers are sufficiently plentiful at the bases of the hills, and parties are continually setting forward from the Dhoon in pursuit of this royal game. It is only in something like a level or open country that they can be encountered in a sportsmanlike manner, urged to the spirit-stirring charge which they frequently make in so gallant a style. In stealing along the sides of a mountain, or plunging into the pine forests, the tiger can only be killed ingloriously, and usually falls a victim to some concealed adversary. The leopard, and other mountain cats, are very common in the inferior ranges of the hills, and the hyæna is also very frequently to be found; but the great potentate of the Himalaya forests and fastnesses is the bear. This monster attains a great size, and would be very formidable, were he as bold as he is savage: the usual colour is black, but specimens are found in some parts of the country of a much lighter colour, and in the alpine districts a pure white: the common kind make their dens in the deepest and most sequestered dells, shunning the day, and haunting spots of such profound gloom, that it would seem as if the sun's beam had never enlivened their solitudes. We did not see the wolf in the hills: the jackal goes up as high as seven thousand feet, and the family appears to be gradually mounting, as, according to the best accounts, they were never seen formerly beyond two, or, at most, three thousand feet above the level of the sea. Wild hogs are very plentiful in the hills, being found at very high elevations, but, to the great horror of the pig-stickers, men who were wont to ride at the brindled monster spear in hand, they can only be slain by what is contemptuously termed a pot-shot, that is, they are merely killed for the sake of the pork. Elks of enormous size are occupants of the rocky fastnesses of the Himalaya, but, numerous as are the different specimens of deer which the traveller sees in his journeys through these mountains, there are many with which he only becomes acquainted by means of the skins brought to the Rampore fair for sale or barter. These belong to the shyest of the race, which must be sought in remote haunts by the patient and persevering native hunters.

In pursuing game in the mountains, it is especially necessary to guard against miscellaneous shooting; and the sportsman should decide, before starting, whether he will try for furred or feathered game, for, should he attack birds and deer indiscriminately, he will not have much success with either; both require considerable caution, the ground being so favourable for their escape. The sher, one of the varieties of pheasant most in request, does not descend lower than seven or eight thousand feet above the level of the sea, and is generally found on the summits of the most naked mountains, avoiding those which are thickly clothed with forest trees or brushwood: early in the morning, or late in the evening, they are invariably at feed on the crest of the hills, and during the heat of the day hide in the grass under projecting crags. They are decidedly less numerous than any of the other mountain pheasants, and the excitement of a tragedy after these beautiful birds is, to a true sportsman, considerably augmented by their comparative rarity. Another beautiful variety frequents the most shady and secluded dells, sheltered by overhanging rocks festooned with ivy and creepers, and diversified by clumps of holly and wild cherry; here and there an open space of greensward, a few yards in circumference, surrounded by patches of wild rose, scenting the fairy dell with their delicious perfume. A little silvery stream bubbles from the rocks above, and trickles over the



Crossing the Choor Mountain

elastic turf, its murmuring course defined by a belt of violets and cowslips, whilst ferns of every variety are dancing gracefully in the breeze, and dipping their feathered heads in the tiny wave as it sparkles on its way.

CROSSING THE CHOOR MOUNTAIN.

The height of the loftiest peak of this magnificent mountain is ascertained to be twelve thousand one hundred and forty-nine feet above the level of the sea, being the most considerable of the range south of the Himalaya, between the Sutlej and Jumna rivers. From its commanding position it turns and separates the waters of Hindostan, the streams rising on the southern and eastern face being forced into the direction of the Pabar, the Giree, the Tonse, and the Jumna, which find their way over the great plain into the bay of Bengal; while those that have their sources to the north and the west are compelled toward the Sutlej and the Indus, and, uniting in the last, pour their waters into the Arabian ocean.

During a considerable part of the year, the Choor is hoary with snow, and in bad weather intense cold may be experienced at the elevation which we had reached, a short distance below the loftiest peak. We here found ourselves in a region of ice; and when moonlight came and lit up the scene, we were charmed by the novel effect produced by the floods of molten silver which shed their soft radiance over the snow. Moonlight, ever beautiful, amid these snowy masses assumes a new and more exquisite charm. The rugged peaks, stern and chilling as they are, lose their awful character, and become brilliant as polished pearl; the trees, covered with icicles, seem formed of some rich spar, and the face of nature being wholly changed, we may fancy that we have reached another world, calm and tranquil, but still and deathlike. The storms, however, which frequently rage and roar through these solitudes, effectually disturb the serenity of the landscape, and frequently the whole scene is enveloped in clouds, which, upon some sudden change of the atmosphere, will draw off like a curtain, revealing the cold bright and pearly region beyond. To be overtaken by a snow-storm in crossing the Choor, proves one of the least agreeable varieties in a tour through these hills.

Hitherto our journey had proceeded very prosperously, but we were not destined to complete it without sustaining considerable inconvenience from inclement skies. While marching rather wearily along, the aspect of the heavens changed, the clouds darkened over our heads, and presently down came a heavy storm of hail, which was quickly followed by snow falling fast and thick. On reaching our tents, we found them loaded with snow, which lay several feet in depth upon the ground, while the only wood attainable was not to be procured without great difficulty and toil. There was no fire, consequently no cookery, and the night was passed in a miserably freezing condition. Morning dawned only to shew a fresh fall of snow, and the prospect of more, for if the fleecy shower ceased for a few minutes, the change merely developed a sullen black canopy above, threatening to overwhelm us with its fierce discharge. Loud rose the cries of mutiny in our camp; many were the groans uttered by our followers, the native coolies not scrupling to vent their feelings in words, while our Mohammedan servants, paralyzed and aghast at a predicament so new to them, looked unutterable things. As long as the snow lasted, there was no possibility of doing any thing to effect an improvement in our comfortless condition, patience being the sole resort—and that, it was vain to expect to teach men dragged against their own consent into so disagreeable a dilemma. At length

we began to fancy that their predictions might be accomplished, and that there was a chance of our being buried in the snow. The wind blew very cold, adding for a time to our sufferings; but presently, about noon, the clouds began to break away, and to reveal patches of blue sky and welcome glimpses of sunshine; in another hour the heavens became clear and glorious, and then we made an attempt to render our situation more comfortable. Persuasion, threats, and tempting promises of reward, at length induced our half-frozen followers to bestir themselves in real earnest. They braced their energies to the encounter, and, having procured sufficient fuel, fires again blazed in our camp; and, though the cold was still intense, its bitterness was alleviated by the influence of the warm potations which we were now enabled to imbibe. The weather still continuing to improve, we rose in the morning with renovated spirits, and notwithstanding the fierce intensity of the cold, and the difficulties which the large masses of snow encumbering our path threw in our way, proceeded vigorously onwards. We were sometimes up to the waist, and frequently knee-deep in the snow, which concealing the danger of a road over rough and rugged blocks of granite, occasionally threatened precipitation into some treacherous abyss, in which life and limb would have been perilled. We ourselves got on tolerably well, but our people, loaded with baggage, lagged far behind, and we were obliged to be content with a sort of canvass awning rather than a tent, only a portion of our usual habitation being forthcoming at night, and to make a scanty meal of tea and hastily-kneaded cakes of flour.

The servants who had accompanied us from the plains looked in these emergencies the very images of despair; they were completely at fault, knowing not what to do in so unaccustomed a difficulty, and feeling perfectly incapacitated from the effects of the frost, which seemed to shoot bolts of ice into their hearts, and to freeze the very current in their veins. It was impossible not to sympathize with them in their distress, as we lay upon the cold ground, and recollected how active these men had been during the burning-hot winds, which peeled the skins from our faces, and obliged us to take shelter under the leather aprons of our buggies from its scorching blasts, whilst respiration seemed to be on the very eve of suspension. If we found the cold difficult to endure, how much more sensibly must it affect people who, habituated to heat which affords to Europeans very lively notion of a dominion which must not be named "to ears polite," bask delightedly in the beams of a sun which heats the earth like a furnace, and to whom in the most sultry weather a fire never appears to be unacceptable.

VILLAGE OF KOGHERA AND DEODAR FOREST, NEAR THE CHOOR.

This pretty and picturesque village is distinguished for the remarkable height and luxuriance of a species of larch, which botanists designate as the *pinus deodora*. The group represented in the accompanying engraving affords a good specimen of the character of this fine tree, which attains an almost incredible height in some parts of the hill-districts; the tallest of those delineated, measuring one hundred and sixty feet, while very good authorities assert that some are to be found a hundred and eighty feet in height.

The Choor mountain, from its great altitude and peculiar situation, presents every variety of vegetation which these mountainous regions afford, and it is scarcely necessary to proceed further, in order to make ourselves acquainted with the leafy products of the hills. The bases of the mountains are carpeted with flowers, anemones and ranunculus mingling themselves with the violet, the cowslip, and the daisy, while the forest scenery



Village of Koghera and Deodar Forest, near the Choor

is rich and luxuriant to the highest degree. The rhododendron, with its profuse and superb scarlet blossoms, is succeeded by oak, walnut, birch, elm, and lastly pines, for the highest of the two peaks being covered for a considerable period of the year with snow, is destitute of verdure; and the second, composed of immense granite blocks, is also bare of trees. Where the snow had melted, it revealed stunted shrubs of juniper and currant, and a little lower down, at an elevation of eleven thousand five hundred feet, the most splendid pines in the world rear their majestic heads. The ferns of these ranges are peculiarly beautiful, and in great variety, while fruit of every kind abound; and the appearance of a species of bamboo at an elevation of seven thousand feet, affords reason to believe that many of the products, now exclusively confined to the plains, might be cultivated with success.

We only observed two species of monkeys, but they were exceedingly numerous; one a magnificent lungoor, the other the common brown monkey. The first is upon a much larger scale, and decidedly superior to the lungoor common to many parts of Hindostan. His face is extremely black, and he has a fine wig of silvery white hair to contrast with it. The rest of the body is nearly pure white, with dark fore and hind legs, and, when standing upright, may at a distance be taken for one of the human denizens of these hills. He is a fearless and powerful beast, condescending perhaps just to give the wall to his biped superior; and, if attacked, especially when backed by his companions, proving a very formidable adversary. These lungoors have all the fantastic tricks of their race, and, in the dearth of other occupations, their antics afford considerable amusement. Monkeys, though not objects of veneration in these hills, are tolerated, notwithstanding the mischief which their depredations occasion to the husbandman. Large troops are continually to be seen in the cornfields, and the crops, never too abundant for the wants of the people, must suffer very serious diminution from the reckless nature of the havoc committed.

Emulating monkeys in the rapidity of their motions, the flying squirrels dart down from the branches of the trees, and skip about with astonishing agility. The species is numerously scattered throughout the hills, and some attain a very large size; their fur is a pleasing colour, and as soft as velvet, and will probably, when the value of the hill-products become better known, be sought after as an article of commerce. The otter, though not numerous, is found in the mountain-streams; one caught in the Pabar was nearly white, and much smaller than the common kind. The game as well as the fish have to contend with many enemies; and amid those which prey upon the former, is the pine marten, an animal armed with all the destructiveness common to the species in other parts of the world. We have seen them in small packs, and hence infer that they hunt in company. The more solitary depredator, the fox, a quadruped exceedingly deficient in what phrenologists term the organ of adhesiveness, is very plentiful upon these mountains; the wisdom imputed to the species, teaching it never to quit so secure an asylum, even for a flying visit to the Dhoon, where it would be inevitably hunted, though it prowls amongst the rocks immediately overhanging the valley. The fox of the Himalaya differs considerably from the beautiful little animal of the plains, whose delicate blue fur is so much in request at home. The mountain species is much larger in size, and though the colour varies, it is usually a reddish gray with dark occasional patches, nearly approaching to black; the brush, which is very handsome, is a foot long, and the fox itself generally measures three feet eleven inches in its entire length. It is a very fine creature, and, did the nature of the country permit, would doubtless occasion excellent sport. The Nimrods of the East vainly speculate upon the noble bursts which these foxes would afford to

a pack of hounds upon the plains, could the breed be established in such capital hunting-grounds ; as, however, so notable a design is not feasible, they are fain to be content with slaying them whenever an opportunity is given for a fair shot.

VIEW AT SIMLA.

Simla deservedly takes rank as the superior European station of the hill-districts ; the spot which it occupies has risen to its present rank and importance in consequence of its having been chosen for the summer residence of the political agent, stationed at Subathoo for the purpose of maintaining a good understanding among the various potentates in the neighbourhood. Visited in his encampment under the cedars, by several friends, anxious like himself to escape from the heat of the plains, it seemed desirable to erect a mansion, which was expeditiously accomplished, and, the example being followed, considerable numbers of picturesque and commodious dwellings have sprung up in all directions. The Earl of Amherst, governor-general of India, as early as the year 1827, was tempted to pay a visit to Simla. Lord Combermere made it for some time his head-quarters ; and, to the strong interest taken by this public-spirited commandant in the prosperity of the infant settlement, it is indebted for a great many improvements, especially for an excellent road, broad, safe, and not possessing any unpleasant acclivities ; a bridge, represented in the accompanying engraving, spanning a ravine which it crosses in its progress. This road encircles the principal hill, and is about two miles in circumference, thus affording an agreeable ride or drive to the inhabitants ; but there is another, which stretches to a very considerable distance, of sufficient breadth, and sufficiently level to ride along with rapidity and safety. Bungalows, or post-houses, have been erected at the end of each stage, varying from eight to twelve miles in distance, for the accommodation of travellers proceeding into the interior ranges of the Himalaya, on the road to Chinese Tartary ; and this route affords great facilities for persons who have no desire to penetrate so far, to make themselves acquainted with the character of the country, without being exposed to the hardships and dangers which they must encounter in following the primitive tracks with which the natives have been content.

The greater number of houses at Simla range from seven to eight thousand feet above the level of the sea ; a very considerable portion of wood enters into their construction, the walls being strengthened by stout beams introduced at intervals ; some of the roofs are nearly flat, having just sufficient slope to allow the rain to run off, and are formed of chunam, a peculiar kind of stucco used in India, intermixed with wood, and closely cemented to the rafters ; others, however, are sloping with gable-ends, (Major Kennedy's being of this description,) and rather Chinese in their appearance : many, indeed all the situations, are exceedingly beautiful ; the summit of a small green knoll, sheltered by a steeper hill at the back, and looking down upon a valley, being usually chosen, every part magnificently wooded with pines of various kinds, the larch and the cedar, evergreen oak, and rhododendron, the two latter not bearing the same proportion as the former.

The gardens are numerous and thriving ; potatoes, cabbages, and other vegetable esculents grow very freely, and beautiful parterres of flowers may be obtained by the mere trouble of transplanting the numerous wild varieties which wreath the side of every hill ; while the seeds procured from the plains are easily matured. The greensward is at Simla enriched with the violet, the primrose, red and white roses, some double and some assuming the form of a creeper, convolvuli of many kinds, the whole family of geraniums, the orchis, and others of great beauty peculiar to the hills. The rose may



View at Simla

be seen climbing to the summit of a tall tree, and mingling the profusion of its perfumed flowers with the dark foliage of the larch. Fruit is abundant, but the quality requires the improving hand of cultivation; pears and apples inhabit the deep glens, and would doubtless, by transplantation and grafting, be rendered very superior to their present condition; in their wild state they are hard and tasteless. At Mussooree, an English apple-tree having been successfully introduced, has already furnished several grafts. This plant came from Liverpool, and proved the only one which survived the long journey to the upper provinces of India, whence being transferred to the hills, it was preserved from the heat and rains of the plains, which are found to be so destructive to European plants. This single apple-tree cost upwards of seventy pounds before it was planted in the botanic garden at Mussooree, where it flourishes luxuriantly, and will in all probability be the means of bringing its congeners of the hills to perfection. The walnuts are excellent and abundant, and the peach and apricot, being cultivated in the villages, are of good quality; these, together with the strawberries, form a very acceptable dessert. Extremely fine grapes are imported from the countries beyond the Sutlej; and the bazaar is very well supplied with mangoes, oranges, and plantains from the plains. It has not been thought advisable hitherto to shock the prejudices of the natives by slaughtering beef in the hills, and butcher's meat is therefore confined to mutton and pork, the station being indebted to the political agent of Subathoo for the establishment of a piggery. A difference of opinion exists respecting the comparative excellence of the mountain mutton, free to browse on the grass that clothes the thymy hills, and the gram-fed sheep of the plains; and where high authorities disagree, it is very difficult to determine: game is of course abundant; but there was at first some difficulty in raising domestic poultry, which became diseased and blind; doubtless, this inconvenience will in future be obviated.

The abundance of game at Simla has been disputed by sportsmen of great authority; but the disappointments of which they complain, were in all probability the results of imprudence arising from their want of acquaintance with the right way of going to work: determined sportsmen have found it possible to employ dogs with success, and they enjoy opportunities of woodcock-shooting which can never be gratified in the plains. Dogs are frequently essential in getting up the birds, the woodcock can very seldom be flushed without them, for on the beaters coming down a nullah, the game will run up the bank unperceived, and will of course elude them, but the dog, which of necessity accompanies the beaters, immediately acknowledges the scent, and when the bird stops, comes to a point: some descriptions of pheasant can scarcely be made to move by the beaters, who have been known to pitch large stones into a bush where a dog had come to a point, without getting them out; the dog has been blamed, when, behold, the moment the disappointed party have turned away, out would scud three or four birds, running and threading the jungle like hares. Other descriptions of game-birds are more easily attainable with dogs, and the dog is indispensable in securing birds which on being shot have fallen into thick jungle. The pointer suffers considerably from his rough encounters with thorns and jungle, and therefore should be well fed, carefully treated, and hunted only two days in the week; if proper attention be paid to him, he will thus be enabled to keep the field during the whole season. It is also very necessary to maintain a vigilant eye over our canine favourites at Simla, when not employed in the chase, for the hyena and the leopard are their deadly enemies; the former prowls about at night, and will sometimes in the dusk of the evening rush at a solitary dog, and walk off with him with the greatest ease, occasionally carrying one away from the very door of a European dwelling. The leopard will make the attack in open day, and when pursued, these animals manage to

conceal themselves with so much adroitness as to lead the party to believe that they take to earth. They do not attempt to attack the large hill-dogs belonging to the natives, and the latter sometimes assemble a pack together, and hunt the cat-a-mountain to his very lair, or rouse him in his den. A solitary tiger will occasionally straggle up to the neighbourhood of Simla, and the natives, though not distinguished for their bravery, will on such an emergence attack him very boldly. A shikarie, or huntsman, surprised one in the act of pulling down a cow; he shot him through the head with a bullet from his matchlock, and, following up the victory, closed upon him, and divided the spine with his sword. To those persons acquainted with the danger of approaching a tiger, however severely wounded, such an instance of personal courage will be justly estimated.

An excellent bazaar is established at Simla, which is well supplied with foreign products and provisions from the plains—the former, of course, on account of the length of carriage, at rather an expensive rate. Hitherto, though much wanted, nothing in the shape of a house of public entertainment has been attempted. It is rather surprising that while Europeans are always found ready to embark in indigo speculations, and to waste their lives in some horrid solitude, half the year compelled to the most dangerous superintendence of the labours of the factory under a climate fraught with disease, and the other half condemned to miserable inactivity; no one has been found to take up a project which could not fail to produce an excellent return for the capital laid out, and which would prove a pleasurable employment of time.

Three thousand pounds would suffice for the purpose of establishing an hotel at Simla, which, with proper care, must be rendered very productive, since the high rent of houses, and the expense of building them, deter many families and vast numbers of single men from visiting the hills, who would otherwise gladly make them their summer resort. A commodious family dwelling-house averages, in building complete, from three to five hundred pounds; and the hotel premises would, of course, cost the proprietor a proportionate sum, according to their extent. The ground is to be obtained on application to the political agent, at a trifling annual rent paid to Government; and there are various spots in Simla admirably calculated for the purpose of an hotel; one in particular on the entrance, and one at a higher elevation, comprising a succession of terraces, which would afford ample room for spacious buildings, out-houses, &c., and excellent garden-ground. Besides the families who seek health in the hills, numerous parties would run between return-days from Meerut, Loodianah, Kurnaul, and the adjacencies, if they had a place in which they could be accommodated without the necessity of carrying every thing with them excepting their wearing apparel. The landlord might also keep a number of goonts, and let them out to the public at considerable advantage; these ponies are procurable at exceedingly low prices at the annual fair at Rampore, and they may be fed upon barley, which is cheap in the hills. The hotel-keeper, besides the profits of his house, would have an opportunity of setting up, unrivalled, as general provisioner and farmer, and, in a very short time would be dependent only upon foreign supplies of wine and brandy. There is no doubt that brewing* might be very successfully undertaken

* The experiment of making beer has been tried at Meerut, and failed, but the causes which prevented success upon the plains, would not operate in the hills. The hop plant could be freely cultivated, and what is still more essential, as a substitute can be found for hops, the manufacture of malt might be carried on, which requires an equable temperature unattainable in the plains. In addition to the large consumption by Europeans, good beer would find a ready sale amongst the richer classes of natives, who are not fettered by the restrictions imposed upon more orthodox Hindoos. Amongst other customers, the brewer might reckon upon Runjeet Singh himself, for we are informed by the Delhi Gazette, that the Lion of the Punjab having heard that Furtée Allee, shah of Persia, had derived great benefit from the use of beer, sent to Loodianah for a hundred bottles of Hodgson's best.

at Simla, and he could supply the whole station with beer, butcher's meat, poultry, butter, and cheese. Pickling, preserving, and confectionary might be carried on upon a large scale; the candles and lamps supplied from the oil and wax which the hills produce in abundance; and when the visitors quit the station, which is usually about November, the return taking place in March, the winter months might be very profitably employed. Wax, honey, cherry-brandy, preserves of all kinds, the skins of the numerous wild animals properly prepared, shawls, which may be purchased great bargains, and the soft, light, warm, excellent blankets made from the coarser portions of the wool of Thibet. would, with many other articles, prove excellent investments for sale upon the plains, Labour is cheap, and there would be no difficulty in procuring the services of excellent cabinet-makers from Bareilly, or other towns in India, to manufacture furniture upon the spot. The same plan might be adopted at Mussooree with equal advantage; billiards and reading-rooms forming a portion of the establishment, while a garden, carefully attended by a regular resident, would be equally profitable with the nursery grounds of England. The hill-stations are rapidly increasing in size; and families intending ultimately to build, would gladly put up in the first instance at an hotel, while, until their gardens and farm-yards had considerably progressed, they would seek their supplies from the general provisioner. In a climate so healthy, employments so exciting, and such constant communication with strangers arriving from distant places, the occupations of a family keeping an hotel at Simla must necessarily be exceedingly beneficial to both body and mind; while, as a matter of course, if conducted on a liberal scale, and for moderate profits, they would speedily lead to wealth.

Simla boasts a theatre and assembly-rooms, and is often, when visited by the rich and the fashionable portion of the Company's civil and military servants, the scene of great gaiety. During the sojourn of Lady Barnes and Lady Bryant, a fancy-fair was held in a romantic glen, named Annandale from the lady who first graced its solitude. The talents of both ladies and gentlemen were put into requisition to furnish drawings, and fancy articles of every kind, while there were many goods for sale, for use as well as ornament; the proceeds being collected in aid of a native school, to be established at Subathoo, for the purpose of affording mental instruction, needle-work, and other useful arts, to the female Ghoorka children; a boy's school at the same place having been found to answer. A fête of this nature seemed particularly adapted both to the features of the scene, and the talents of the subordinates employed: native genius always appearing to great advantage in the open air, tents were pitched amid the pine-groves of this romantic spot, and the interiors spread with productions of great taste and elegance, drawings and sketches of the magnificent scenery around, forming a very appropriate contribution. The most interesting, however, of the numerous objects of interest, was a profusion of garlands, wreathed of the flowers of the Himalaya, and brought to the fair by the first class of the boys of the Subathoo school, attended by the old Gooroo, their superintendent. These were offerings of gratitude to the ladies who had so benevolently sought to extend the advantages of instruction to the whole of the native community, whether male or female, who were so fortunate as to be within the circle of their influence. Between seventy and eighty pounds were collected, very high prices having been cheerfully given for the articles put up for sale, the drawings especially being in great demand.

THE CITY OF NAHUN, VIEWED FROM THE NORTH.

Nahun is the capital of Sirmoor, that is, the chief town of a small raj, and, though diminutive, is considered one of the best planned and best built cities in India. It is approached through a very picturesque, well-watered, and finely-wooded valley, and, occupying the summit of a rock, it commands on all sides most extensive and beautiful views. The country round about is intersected with valleys and ravines, clothed in the richest luxuriance of foliage and verdure, the Deyrah Dhoon stretching out in the distance to the south-east, and the comparatively low belts of hills in the neighbourhood affording very pleasing specimens of mountain scenery. The road leading to the town is exceedingly steep and narrow, cut inconveniently up a very precipitous ascent, which elephants, however, contrive to mount, even when laden with baggage. The streets have somewhat the appearance of stairs, so numerous are the steps occasioned by the unevenness of the rock on which they are built; and though accustomed to the native disdain of obstacles of this kind, we were surprised to see the principal inhabitants riding about on horseback and mounted on elephants, as if the place were adapted for such recreations.

The rajah, who is indebted to British aid for the rescue of his dominions from the Ghorkas, is exceedingly polite and attentive to Europeans passing his way, affording them all the assistance in his power. He is rather in an impoverished condition, his territories consisting chiefly of the thinly peopled and scantily cultivated mountain regions between Deyra and Pinjore; but while complaining, and with some reason, of the scantiness of his revenues, he contrives to cut a figure, which he trusts will impress his European visitants with a due notion of his consequence.

There are few things more absurd than the interviews which occasionally take place between native potentates and the civil or military European travellers who may chance to pass through some remote principality. The latter are usually in a most deplorable state of dishabille—fortunate if they have a decent coat to mount upon the occasion. A long journey, in all probability, has sadly deteriorated the appearance of the cattle and the followers, and the tourist would willingly relinquish the honours which are thrust upon him. The rajah, on the other hand, is anxious to exhibit as a person of importance, and, having given due notice of his intended visit, pays his respects to the representative of Great Britain with all the pomp and circumstance which he can command. The cavalcades on these occasions are generally exceedingly picturesque, and afford an imposing display of elephants handsomely caparisoned, ornamented litters, gaudily dressed troopers, and crowds of men on foot, brandishing swords, silver maces, and rusty matchlocks; while the deep and rapid sounds of the kettle-drums, and the shrill blasts of the trumpets, come upon the ear in wild and warlike melody. It is necessary, notwithstanding the numerous discrepancies appearing in the shape of ragged followers, and the consciousness of the unfitness of travelling costume for the reception of a visit of state, to preserve a steady countenance, since laughter would appear unseemly, and certainly would not be attributed to the right cause. The rajah of Nahun is rather proud of his killar, or fortress, and never fails to invite European strangers to pay him a visit in it, and to inspect his troops. The latter are neither very numerous nor highly disciplined, and their appearance readily accounted for the facility with which the more martial Seiks and Ghorkas possessed themselves of the territories of the raj. Within view of the town is the hill-fortress of Tytock, four thousand eight



The City of Nabun

hundred and fifty-four feet above the level of the sea, which cost the lives of four British officers in its capture during the Ghoorka war. The fall of these brave men is commemorated by a lofty obelisk, which marks their graves, dug on the bank of a spacious tank in the very centre of the town of Nahun; a scene full of melancholy interest to those who, in their wanderings, come suddenly upon the remote resting-place of men who wrested these hills from the frightful tyranny of their previous conquerors.

Nahun is situated in latitude $20^{\circ} 33'$ north, longitude $77^{\circ} 16'$ east, forty-six miles north-by-west of Saharunpore. There is a tolerably good road from this place to Subathoo, the ostensible residence of the political agent, and there are bungalows upon this road for the accommodation of travellers. Nahun is considered to be healthy, but it is rather inconveniently warm, notwithstanding its elevated position, upwards of three thousand feet above the level of the sea; it is also exposed to the influence of the hot winds, and during one period of the year the jungles in the neighbourhood are impregnated with malaria.

Subathoo, which is the most northerly European settlement in India, excepting Khotgur, is situated at the distance of four marches from Nahun, near the banks of the Sutlej river; and our party were induced to pay a visit to the fair at Rampore, so often mentioned in the preceding pages. Rampore is the capital of the country of Bussahir, which lies for the most part within the Himalaya, and is exceedingly rugged and mountainous; the town occupies a narrow stripe of land on the left bank of the Sutlej. This place consists chiefly of one broad street, containing about a hundred and fifty houses, and forming a crescent, the palace of the rajah, a substantial but gloomy-looking building, standing in a commanding position. Rampore boasts four temples, dedicated to Mahadeo and Kalee, the deities chiefly worshipped throughout these mountains, though under different appellations. On account of its confined situation, this oddly placed city only receives the sun during six hours of the day, a circumstance which occasions great variation of temperature. There is a considerable manufacture of blankets and woollen cloths carried on at Rampore, and, strange to say, the men use the spindle, sitting comfortably at home employed in their easy task, while the women not only perform all the household drudgery, but labour also in the fields.

The breadth of the Sutlej at Rampore is two hundred and eleven feet, and during the summer months is crossed by a jhoola, or swing bridge, which is erected in May, and employed until the early part of September. The river begins to swell in March, and during June, July, and August the stream reaches its height, and, rendered turbid by the dissolution of vast fields of snow in the Himalaya, rolls along in a dark flood. A gradual commencement of the subsiding of the waters takes place by the end of September, and the stream is low and clear until the close of February. There is no bridge during these months, but the passage across the river is effected upon the hide of a buffalo or bullock, inflated with air, on which a single person, together with the ferryman, can be conveyed. The latter throws himself on his breast athwart the skin, and directs its course by the rapid action of his feet in the water, assisted by a paddle three feet in length, which he holds in his right hand. He thus crosses the stream with ease, but it is sometimes necessary to launch two or three skins together, in order more effectually to stem the force of the current. The passenger sits astride, across the back of the ferryman, resting his legs on the skin, and, the tail and legs of the bullock being left entire, serve to support and prevent him from being wetted. There is some danger of the bursting of the skin, in which event the passenger would be in a disagreeable

predicament, for the velocity of the current is so great, and the river so full of rocks, that an expert swimmer would scarcely succeed in reaching the shore. When natives of rank cross the ferry, a seat is prepared by lashing two or more skins together, and then placing a charpoy, or common bedstead, across them.

VALLEY OF THE DHOON, WITH THE GANGES IN THE DISTANCE, FROM THE LANDOUR RIDGE.

Returning to Mussooree, we were again gratified with a view of the ever-beautiful valley of Deyrah stretching out before us, with the Ganges hastening towards the plains through its devious windings.

After our long sojourn under canvass, we found the houses at Mussooree, though neither so spacious nor so elegant as those at Simla, exceedingly convenient and agreeable. Upon cold evenings we particularly enjoyed a fire, the companion always so acceptable to an Englishman : it is true, we had managed to warm our tents, when fuel was plentiful, by means of wood embers, which were placed, while in a red heat, in large brass basins, and which diffused a genial glow throughout the apartment, but this contrivance lacked the blaze which the lover of the fire-side always delights to provoke. We found very excellent society at Mussooree, the station being greatly on the increase ; and though our experience might have rendered us somewhat fastidious, we thought the scenery charming. Unsatiated by our forest wanderings, we followed with fresh zest the rugged and intricate footpaths which led to the different points, whence the view sometimes embraced romantic glens, and small amphitheatres of rocks ; and at others ranged boundlessly over an illimitable space, the distance being softened into the tint of the atmosphere, and rendering it impossible to distinguish the heavens from the earth.

The close vicinity of the valleys of Kearda and Deyrah Dhoon to Mussooree, renders the station particularly agreeable to parties who are fond of going out in search of tigers the surrounding forests abound with bears, leopards, and wild elephants, but they live in comparative safety, since the coverts are so heavy, and so completely cut up by ravines, that they are inaccessible to the mounted sportsman. Lower down, however, where the tiger chiefly roams, elephants may be brought against the tawny monarch. A battue of this kind, when there are several elephants in the field, and a proportionate number of scouts and beaters, affords a wild and picturesque group, in strict keeping with the jungle scenery. The men upon the look-out usually climb the neighbouring trees, whence they can give advices concerning the whereabouts of the savage, who, though often charging with great gallantry, even when first aroused, more frequently endeavours to make his way to some place of greater security. Having received intelligence that three tigers had taken possession of a particular spot, we beat down the banks of the ravine for several hours without finding any trace of them, and were beginning to fancy that we had been misinformed, when, coming to a patch of very tall jungle grass, we stumbled upon a bullock half eaten, and bearing marks of having been newly killed, and of affording so recent a repast, that we might hope to follow very closely on the track of the destroyer. Accordingly advancing, our leading elephant trumpeting and shewing signs of uneasiness, assured us that we were not far off. Several deer got up about three hundred yards ahead, evidently in great terror—another certain indication : so, forward we went, and, catching a distinct view of the gentleman as he crossed the ravine, one of the party fired a long shot, which had only the effect of accelerating his



Valley of the Dhoon, with the Ganges in the distance, from the Landour Ridge

pace. The elephants now pushed on, two more shots were fired, and suddenly the tiger made across the open space full in front of us, but at too great a distance to bring him to the charge. We followed as rapidly as possible, crossing and crashing through the bed of a nullah, to which our friend had betaken himself. While in full chase, two fresh tigers got up almost under our feet, and, receiving a few shots, made for cover. The glare of an eye gleaming through some brushwood betrayed the retreat of one, and a ball aimed with fatal precision went through the brain, and he fell, never to rise again. The second was despatched in a very short time, though it took two or three shots to stretch him on the ground: the third was still abroad, and apparently unhurt, and, arousing him for the third time, he went off in good style, but considerably ahead. At length a long shot from a rifle told; the noble animal turned and charged, coming down gallantly, and offering too fair a mark to be missed: before it could spring upon the leading elephant, a well-aimed bullet stopped his career, and he, too, bit the dust. This day the party returned to camp in great triumph, with three tigers padded on the baggage elephants, the whole cavalcade being such as Landseer would not have disdained to paint, and which, combined with the beautiful scenery and the picturesque cluster of tents, would have made a very effective group upon canvass.

The next day we proceeded along the Dhoon, without much expectation of finding tigers, and with some intention of looking after deer on the way to the encamping ground, but in beating some lemon bushes, a large tiger broke cover, going off, however, before we could get in good range of him: a considerable space of open country interspersed with swamps, and bounded by a thick forest, formed the hunting ground, which, if we could succeed in turning the tiger should he make for the forest, was the best that could have been selected; the pedestrians were therefore directed to climb the trees, and to shout with all the power of their lungs, if our friend should come their way. Meantime we had lost sight of him, but were guided to the probable place of his retreat; by a flock of vultures which were perched upon a tree; a pretty certain sign that there was a dead carcase below newly slain, which the tiger would return to devour. The cover was exceedingly heavy, and we found some difficulty in beating, but a glimpse of a tawny, stripe, assuring us that we were on the right track, and the trumpeting of the elephants increasing, we pushed forward, warned at the same time by the shouts of our people in the trees, that he was making for the forest. Turned at all points, the tiger doubled back, and was now in a long narrow strip of high jungle grass, which was separated from the dense wood on the right by nothing more than twenty yards of bare bank, being divided from the heavy covers he had just left by a pool of clear water. We immediately beat up this strip, taking care to have an elephant on the bank, to prevent a retreat to the forest. Presently the tiger again got up about two hundred yards ahead, and again doubling back, one of the party got a fair shot which brought him on his haunches; another ball made him move to some broken ground, where he took up his position. Advancing, we saw him in the grandeur of his rage, lashing his tail, roaring, and grinding his teeth, as he prepared to charge. Firing again, the provocation was completed. With a roar that made the whole dell ring, down he came upon us, and fell at length from a volley fired simultaneously by the whole party, under the very feet of the elephants.

VIGNETTE.

RUNJEET SINGH'S ENCAMPMENT AT ROOPUR, ON THE RIVER SUTLEJ.

HIS Highness the maha-rajah, Runjeet Singh, the great Seik chieftain, who is Lord of the Punjab, or Country of Four Rivers, the conqueror of Cashmere and Moulton, and undisputed master of the most fertile country of India, and of revenues to the amount of two crores (millions) a year, may be styled the only independent prince throughout the whole peninsula. It has always been the policy of the British government to conciliate this potentate, who, notwithstanding some strange notions, the offspring of superstition, is a very able person, and one with whom, though we may not fear him, it is considered advantageous to keep upon good terms.

During the period in which Lord William Bentinck held the reins of government in India, a tour which he made throughout the Bengal territory, and into the hills, afforded an opportunity of a meeting with the chief of Lahore, which it was supposed had some great political object in view. It was deemed expedient to induce our powerful neighbour to enter into a defensive alliance with our government, and to gain, by treaty, the navigation of the Indus, for the more speedy transport of troops by steam from Bombay, in case of the necessity of strengthening the defences on our north-west frontier. The spot selected for the interview might be called classic, since it has been made memorable by affording a passage across the Sutlej to Nadir Shah in his invasion of India, while the river itself is still more celebrated as being the Hyphasis of Alexander the Great, and the boundary of his Eastern conquests. Roopur is beautifully situated among the lower skirts of the Himalaya, where the Sutlej first waters the plains, and the splendid encampment on either side of the river shewed to great advantage amid the low ranges of hills and woody valleys of the landscape.

Runjeet Singh's army occupied the right bank, and probably equalled in magnificence any display ever made by the gorgeous satraps of the East. The spot chosen for the temporary palace of the chieftain exhibited to great advantage the peculiar ingenuity of native talent, which is never so favourably employed as in the conversion of some desert waste into a scene which looks like the work of the fabled genii of the soil. A space of about eight acres of sand having been marked out, the interstices between the intended erections were sowed with a quick-growing herb, and kept constantly watered; when, therefore, the pavilions and tents were raised, they appeared to be surrounded by parterres of the brightest green. Nothing could exceed the splendour of these tents, which gleamed with the richest draperies of crimson, purple, scarlet, and gold, supported on gilt pillars, and having awnings embroidered, and fringed, and tasselled, in the most costly manner. A wall of kanauts, as they are called in India, on which crimson with a lining of yellow satin was substituted for canvass, enclosed the pavilions on three sides, having openings in the shape of lofty gateways, with towers at each angle; the river

running in front, and reflecting the whole of this barbaric pomp upon its polished surface. Above, upon a ledge of rock, the highly gorgeous scene was crowned by a pavilion formed of panels of wood plated with silver, and all around were splendid groups of caparisoned elephants, war-horses, and camels. Beyond, the several camps of the maha-rajah's army occupied picturesque positions among the hills, which opened to a view of the snowy range bounding the distance.

Runjeet Singh's entrance into his own camp, in point of pomp and circumstance, will bear a comparison with the most ostentatious display of Asiatic magnificence upon record. The troops were drawn up to receive him, superbly arrayed: a squadron of lancers, wearing yellow satin vestments, richly embroidered with gold, and headed by officers glittering with jewels; the infantry, comprising six battalions, each eight hundred strong, wore handsome uniforms in the European style, and the artillery, which consisted of forty guns, was well served and appointed; the most interesting portion, however, to a stranger being one which is so strongly characteristic of a native army, the Surwar camels, two hundred in number, each decorated with housings of crimson and gold, and carrying a swivel. Then there were the principal officers, sumptuously arrayed, mounted upon elephants, and affording, as they stood in clusters of three or four, between the long files of soldiers, horse and foot, a sort of solid buttress, which had a very imposing appearance. The lines of soldiers were further diversified by groups occupying the centre, consisting of the chiefs of battalions, all gems and gold. Presently a gun was fired, announcing the appearance of the maha-rajah, and a swarm of elephants appeared upon the scene, the stately phalanx surrounded on all sides by irregular troops, lancers, and matchlock men, who, upon their spirited but well-trained horses, careered along with headlong speed, apparently in the most disorderly manner, tilting, jousting, and curvetting, as they hurried wildly on, though, when necessary, drawing up their horses in the midst of a charge, and turning aside, with extraordinary ease and dexterity, when upon the point of encountering some formidable obstacle. This wild pageant having passed, a grave-looking personage, most splendidly attired, appeared upon a prancing steed, ringing with gold and silver ornaments, then another troop, some in chain armour, and all in fanciful but superb costumes, and then, at least a hundred yards behind, like the hero of some scenic display, in the midst of a small group of elephants, and occupying a howdah of gold, placed upon the tallest and most majestic of these animals, came the mighty satrap himself. His approach was the signal for a discharge of artillery on both sides the river, which made the distant echoes ring.

The splendour of the outward garnishing of Runjeet Singh's temporary abode was not shamed by any discrepancy in the interior arrangements, every thing belonging to the establishment of this barbaric lord being in keeping. The two principal tents were formed of scarlet and purple broad-cloth, one lined with yellow satin and the other with shawls, and edged and decorated with gold; their superb draperies being supported upon massy poles plated with gold, and richly chased. Two of the smaller pavilions were formed of crimson velvet, embroidered with gold in a rich pattern of lotus leaves; all the awnings were of scarlet cloth, the ropes of crimson silk, and the ground spread with carpets of the most costly description, some being of shawls, and others of yellow velvet, embroidered with crimson and gold.

The British camp, of course, shewed poor in comparison with that of a chief who seemed to have brought all Bokhara's vaunted gold, and all the gems of Samarcand, to the display; nevertheless, it was of a character befitting the representatives of a nation boasting more of internal riches than of outward show; and Runjeet Singh himself, in the midst of his glittering array, seemed much impressed with the appearance made by his British allies. The number of Europeans present, two king's corps, the 16th lancers, and the 31st regiment, being in the governor's train, appeared to give him both surprise and pleasure. He regarded these troops with evident astonishment, and remarked to those persons about him, that they were all so fair and young, they looked like gentlemen, comparing them to the sahibs of his acquaintance. He expressed himself also highly delighted with the whole of the troops, and with their movements as they went through the several evolutions after the most approved system of military tactics; and the review being ended, he ordered a largess, consisting of several mule-loads of rupees, to be distributed among the soldiers. However rapacious the maha-rajah may be in his character of sovereign, upon this occasion he displayed a truly prince-like liberality, presenting shawls and silk to every body who paid their respects to him. He also occasioned several of the soldiers and camp-followers, who had been induced by curiosity to reconnoitre the precincts of his tented fields, to be called before him, and dismissed them with handsome presents. He was much pleased with the equipments of the British soldiers, especially the lancers; and though it is impossible to say whether ears so well accustomed to the din and dissonance of native music could relish the more subdued harmony of our instrumental performers, he gave a thousand rupees to each of the bands accompanying Lord William's escort.

Runjeet Singh is at the head of the most warlike nation of the East, the Seiks being a brave and adventurous race, equalling the Rajpoots in their spirit and enterprise, and more fortunate in the independence of their sovereign, which permits them to follow the bent of their inclination in the pursuit of foreign conquests. The Seiks, or Singhs, are a modern sect of Hindoos, differing considerably from their more orthodox brethren, since they will eat the flesh of any animal, excepting that of the cow. These people are followers of Baba Nanuk, who several centuries ago founded the sect, into which he admitted converts of all denominations. The doctrines promulgated by this person have, however, been lost sight of in the lapse of ages, for he insisted upon the renunciation of idolatry, and the abolition of caste, directing the attention of his followers to the precepts of a book compiled by persons entering into these views, called the *Adi Grunth*. Baba Nanuk's converts were in the first instance denominated Seiks (disciples), and were a peaceable race, but being persecuted, their high-priest Govind, the tenth in descent, changed the appellation to that of Singh (lion), and called upon them to resist their oppressors, and take up the sword. Becoming warlike, and spreading themselves over the Punjab, they obtained possession of the whole country; but their religion has deteriorated. They now pay respect to caste, and, so far from retaining their former toleration, look scrupulously at the descent of those Hindoos with whom they eat.

Could Runjeet Singh transmit his dominions to a successor whose talents equalled his own, we might find our neighbours of the Punjab rather troublesome, but in all probability the government will fall to pieces as soon as the present head of it shall sleep with

his fathers. Notwithstanding his apparent desire to maintain a good understanding with the Christian rulers of India, it is confidently asserted, that during the panic that prevailed in the north-western portion, when our army was before Bhurtpore, Runjeet Singh consulted the French officers in his service respecting the policy of invading the Company's provinces, and co-operating with the other native powers to drive the British out of India. In the event of a Russian invasion, he would in all probability take a decided part against us; but circumstances will change greatly upon his death, an event that may be expected at no very remote period. The decease of Runjeet Singh will give rise to three great parties; namely, that of the legitimate son, Kanuck Singh, that of Sheir Singh, governor of Cashmere, and that of Dahan Singh, the favourite. Possibly two of these parties will unite, but, at all events, great confusion and anarchy must prevail for a considerable period; every petty chief will turn marauder, and encroachments will take place on the territory of the protected states. The Indian government will have the choice of either taking possession of the Punjab, or keeping up an army of ten thousand men on the left bank of the Sutlej.

The army of Runjeet Singh has been disciplined under the command of two French officers of very distinguished merit, who have introduced the tactics and system of their own nation; and, in consequence, the French legion of cavalry, and the regular infantry, are said to be in a high state of field efficiency. Besides these troops, the Ghora Churrahs of the body guard, are, perhaps, the most effective regulars in India; their men are all Seiks of good family, and receive liberal pay; they are splendidly equipped, their arms, consisting of swords and matchlocks, being mounted in silver. There is also a Ghoorka battalion, and about four thousand irregular cavalry attached to the army. The artillery consists of sixty pieces of horse, and a hundred and twenty heavy guns; most of the latter being in the different forts. The Seik army moves rapidly, and all baggage is conveyed on camels, elephants, horses, and mules. The French legion of cavalry was entirely formed by General Allard, their system being that of the French lancers; the men are much attached to their commandant, and these troops only require a few more European officers, to be nearly on a par with our regular native cavalry. General Allard, a man of high character and conciliatory manners, was a distinguished officer in the imperial army of France; he adopted the Seik costume, allowed his beard to grow, and married a native woman. The regular infantry are under General Ventura, and are also disciplined in the French drill, the words of command being chiefly French; they are armed with firelocks and bayonets, and are regularly paid and clothed. General Ventura served under Eugene Beauharnois in Napoleon's Russian campaign; he is a brave, intelligent officer, but violent in his temper, and not popular in his manners.

Runjeet Singh's own personal body-guard consists of a kind of legion of honour, composed of picked men, arrayed in gorgeous dresses and rich armour, and considered to be the *élite* of the army. These troopers are all tried shots, and at eighty yards very seldom fail to hit a small brass pot with a matchlock. The horse artillery of Runjeet's army consists of guns of small calibre, and their field equipment resembles that of our late fort batteries, and consequently such field-pieces would be utterly unable to cope with our horse artillery; still, as these guns are drawn by horses, their fire would be always available, which is not the case with bullock artillery.

Runjeet Singh does not place implicit confidence in his European officers, keeping a watchful eye over them, and not unfrequently displaying marks of distrust. The ukh-bars, or native newspapers of the Upper Provinces, are continually reporting misunderstandings said to have occurred between him and these gentlemen, and some authorities state that French influence is on the decline at Lahore, though others, again, lamenting over the prevalence of European opinions, say that Runjeet Singh, instead of being independent, is controlled by his own general, M. Allard. In fact, the fall of Bhurtpore has impressed the native mind with a belief that nothing can now withstand the British power—a conviction much strengthened by the courtesies shewn at Roopur by Runjeet Singh to the Company's Governor-General, which seemed to give an assurance that, notwithstanding the strength of his position, and the state of his army, he would do nothing to oppose the universal rule.

The Seik prince, though he has for some time languished in a precarious state of health, still holds out; but in consequence of the general expectation that the complaints which he labours under must shortly terminate his life, the disaffected chiefs, comprising all over whom he holds dominion, are believed to be secretly buckling on their armour for a struggle to regain the rights of which they have been deprived. The British government might take advantage of so favourable an opportunity to annex the Punjab to its territories, an object which could be effected without much cost of blood or treasure; but in all probability the India Company's rulers will recognize the eldest son as the rightful heir; and, in requital of a throne which he could not otherwise retain or keep, they might easily induce him to cede Cashmere, and the posts required on his portion of the Indus, in payment of a perpetual subsidy.

GENERAL ABSTRACT OF THE FORTS, ORDNANCE, AND ARMY, OF MAHA-RAJAH RUNJEET SINGH

Forts	10
Guns in ditto	108
Guns in Horse Artillery, commanded by Natives	58
Guns in Foot Artillery, commanded by Natives	142
Mortars	9
Teembracehs, or swivel-guns, mounted on camels	305
Irregular Cavalry, commanded by Natives	42,000
Regular Cavalry, commanded by General Allard	5,200
Infantry commanded by three other French Officers	6,000
Infantry commanded by Native Officers	17,000
Colonnades	1,000
Grand total of the Army	72,000



Borro Boedoor

BORRO BODEDOOR.

The Bhoodist religion has, in the island of Java, wholly given place to the doctrines of Brahma; and so little is known concerning the era in which it flourished, that opinions are divided respecting the period of its introduction; some authors supposing that it preceded the present prevailing system of faith, while others maintain that it had a later origin. Amid the numerous Bhoodist monuments still in existence in places where the religious worship formerly performed in them has disappeared, none possess a greater degree of interest and beauty than the temple at Borro Bodoor. It is situated eighteen miles to the north-west from Yngyacarta, and is very extensive, and solidly built. The image of Bhood, in the contemplative attitude, which is always the characteristic of this deity, is placed in each of the series of niches stretching along the edifice, which is altogether strikingly dissimilar to the remains to be found upon the continent of India, dedicated to the same purpose.

The interior of Java, though the island has been so long in the possession of a European power, is little known. Whatever information the Dutch colonists may have obtained concerning the country of their residence, is kept to themselves, the jealousy of the government rendering it unwilling that the attention of the civilized world should be called to a scene which it has been the policy of the authorities to render as little attractive as possible. The antiquities of the island of Java are altogether very interesting, and, during the period in which it was in the possession of the British, were visited by many gentlemen of learning and research; the numerous avocations, however, which employed the time and attention of those who held appointments under the government, and the brief interval of our occupation, prevented the most anxious inquirers from taking more than a cursory glance.

The changes now in progress in the Eastern archipelago, will, in all probability, lead to some alteration in the internal government of Java, which cannot much longer exist under the present system. The Dutch must, sooner or later, consent to forego many of their favourite doctrines, and either relinquish the monopolies to which they cling so fondly, or lose the remnant of their possessions in India.

There is perhaps no place in the world more easily susceptible of improvement than Java, whether we regard the extent and value of its natural products, or the spirit and industry of its native inhabitants. Oppressed in every way, they have been compelled, after a few vain struggles, to submit to a despotism which admits not a hope of advantage to the multitude; but this short-sighted policy in a government whose true interest it is to make the people subservient to its rule, rich and happy, must be changed for a more liberal system. Free ports, upon the same principle as that at Singapore, will be springing up in all directions in the archipelago; and the total loss of its trade, already declining, will oblige the Dutch authorities either to adopt the changes which circumstances so loudly call for, or to cede the country to others.

The drawing from which this engraving was made was taken by a Dutch officer before the restoration of the island of Java by the English to its former government, and was sent to Sir Alexander Johnston by his friend the late Colonel Mackenzie, who was at that time the chief engineer in the British service, for the purpose of being placed in a collection of drawings which Sir Alexander Johnston was employed in forming. The object which Sir Alexander had at heart, was the gathering together of drawings and

ground-plans of the most celebrated Hindoo and Bhoodist temples in India, and on the islands of Ceylon and Java, with a view of illustrating a history of the rise, progress, and influence of these two systems of worship in different parts of Asia; and also with a view of collecting materials for a history of the state of the Hindoo and Bhoodist systems of architecture in ancient and modern times. This drawing is of the more importance at the present period, as it is understood that a communication has recently taken place between the Prince-Royal of Bavaria and Sir Alexander Johnston, relative to the best mode of sending out to India a commission composed of persons conversant in different branches of science, for the purpose of carrying into effect the plan formed by Sir Alexander Johnston, so far back as the period in which he was President of His Majesty's council assembled for the purpose of examining into the state and condition of Ceylon. A detailed description of the ruins of the temple Borro Boedoor may be found in the second volume of Crawford's work on the islands of the Eastern archipelago, and also in the second volume of the octavo edition of Raffles' History of Java.

A SUTTEE.

Formerly the European traveller in India, who saw, on approaching one of those numerous ghauts or landing-places which form so striking and so peculiar a feature of its rivers, a more than usual concourse of people assembled, might entertain the disagreeable expectation of finding the preparation for a Suttee. The abolition of this dreadful rite throughout the Company's territories, has prevented the enactment of many hideous scenes, which are still common in the states under native jurisdiction. Though the sacrifice may be performed in any convenient place, the banks of a river are always chosen in preference, bathing being one of the preliminary observances enjoined to the victim.

The Suttee commemorated in the accompanying engraving, was performed in the immediate neighbourhood of Baroda, during the period in which Sir James Carnac, then a major in the Company's service, was political resident. The circumstances connected with the immolation now recorded, which are related by Capt. Grindlay, who was present at the last sad scene, are of a very romantic nature, and calculated to invest what is generally a mere brutal exhibition, with a high degree of interest. The Suttee was a young Brahminee woman from the Deccan, married to a person of her own caste, holding an appointment as writer under one of the military chiefs of Dowlah Rao Scindiah, and absent from his home at the time. One night the death of her husband was communicated to her in a dream; and, strongly impressed with the truth of the revelation, she became a prey to anxiety and grief. Shortly afterwards, as she was returning to her cottage with a pot of water upon her head, an occupation always performed by females of her class, a circumstance happened which confirmed her worst apprehensions. She had placed her necklace, the symbol of her married state, on the top of the jar, and, a crow alighting, flew away with it. This dreadful omen produced a conviction amounting to certainty, that the fatal event had taken place. Throwing down the vessel, and loosening her hair, she returned to her desolate home, declaring her intention to join her husband in the grave.

The circumstance being reported to the British resident, he immediately repaired to the house of the presumed widow, with the humane intention of dissuading her from her rash resolution. Finding his efforts unavailing, he engaged the assistance of the native



A Suttee



Fortress of Bowrie, in Rajpootana

prince, who also readily undertook the benevolent mission, appearing with a large retinue at the door; and when his representations failed to produce the desired effect, he surrounded the avenues with his attendants, in order to prevent the unhappy woman from flying to persons who would encourage her in her design. Aware that the abject state of poverty to which a Hindoo widow, who can inherit nothing, must be reduced upon the death of her husband, is often the true cause of her sacrifice, the prince generously offered the means of future subsistence, urging at the same time the duties which she owed to her family, whom she would leave unprotected; and the uncertainty of the loss which she deplored. The widow remained unmoved and unconvinced, and, on being assured that she would not be permitted to ascend the fatal pile, drew a dagger from her side, and, with all the vehemence which passion could lend, declared, that her blood, the blood of a Brahmin woman, should be upon the head of him who offered to prevent the sacrifice. Few Indians are proof against fear of the consequences of driving an enthusiast to this act of desperation. The curse is supposed to be almost unmitigable; and, perceiving her determination, the prince withdrew.

Self-sacrifice is considered so honourable among every class of Hindoos, that the widow, although rushing almost companionless to the ghaut, was soon surrounded by thronging multitudes of kindred, friends, and spectators. She formed a small image of rice, to represent the body of her husband; the pile was prepared; and, having gone through the usual ceremonies and ablutions, she repaired to the fatal place, immediately in front of the arch, in the centre of the plate, and resigned herself to the devouring flame. In the course of three weeks the tidings arrived of the death of the husband, which, strange to say, corresponded with the date of the dream.

FORTRESS OF BOWRIE, IN RAJPOOTANA.

The name of Rajpoot is connected with military enterprise, every man, so calling himself, feeling compelled to support his claim to the proud title by wielding a sword. In consequence of the warlike disposition of the inhabitants, and the difficult nature of the country, Rajpootana never was thoroughly subdued by those victorious Moguls, who carried their conquests throughout many well-defended provinces, down to the more easy acquisition of Bengal. At feud with each other when not engaged in combating an invading stranger, the chieftains fortified themselves upon heights which they deemed inaccessible to a hostile force. The native idea, founded upon a code of military tactics now exploded, that safety was best to be found at great elevations, has much improved the appearance of the country in all hilly districts. Whatever modern fortifications may have gained in strength, they have lost in picturesque effect; and most persons who have had any opportunity of contemplating the bastions and towers of feudal times, will sympathize with the disappointment experienced by Sir Walter Scott when he first beheld a modern citadel.

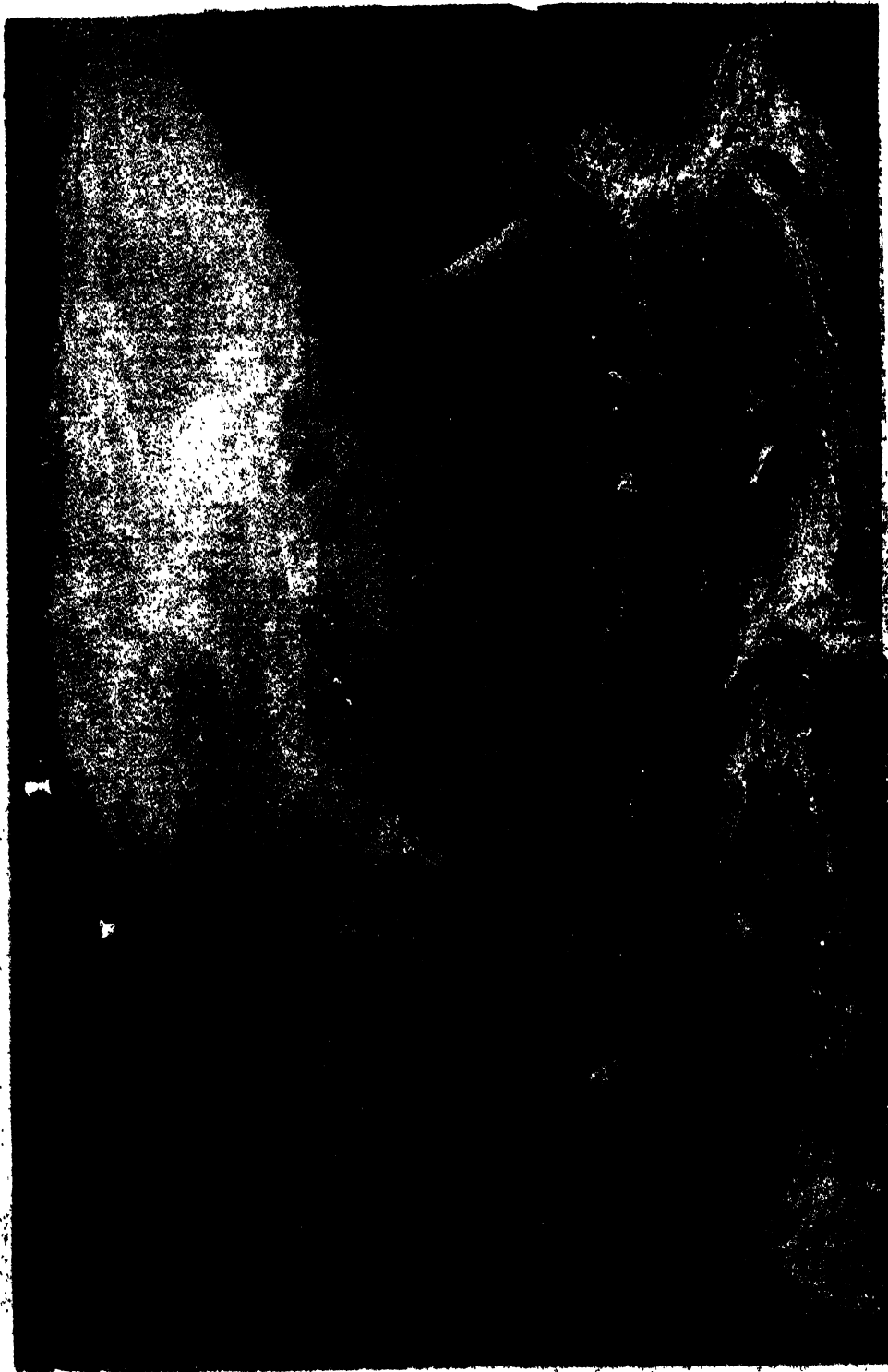
Ruined villages, of which there are abundance in India, are not more plentiful than the fortresses to be met with immediately as the upper provinces are gained, and we approach a country capable of being defended from a height. Every little rajah, or petty chief, climbs an eminence, and entrenches himself within walls of mud or stone, according as his means will afford: these eagles' nests are garrisoned by troops of retainers armed with spears, and bows, and rusty matchlocks, and bearing the defensive weapon so long out of use in Europe, namely, the shield. The country comprehended under the

name of Rajpootana, is comprised of so many districts, that every variety of scenery is to be found in it; but though the valley of Oodipore and other equally beautiful portions are celebrated for the exquisite loveliness of the landscape, the general character is that of sterility. The country, therefore, represented in the plate, surrounding the fortress of Bowrie, must be considered as a favourable specimen: wood and water, which fail in many other tracts, are here abundant; the banian affords an umbrageous foliage to the scene, and the one delineated in the accompanying engraving will give the reader an accurate idea of the manner in which a whole grove is produced from the parent stem. Each of the pendent fibres, upon reaching the ground will take root, affording support to the branch whence it has descended, and enabling it to push out farther, and fling down other pillars, until at length a wide area all round is formed into avenues, some of these trees covering several acres. A native, who regards this beautiful product of nature with the greatest veneration, will never, with his own consent, permit a banian-tree to be cut down or mutilated; few, however, are allowed to spread themselves to their greatest extent, as the ground is in many places too valuable to be thus occupied. The small fig produced by the banian furnishes nutritious food to immense multitudes of animals—monkeys, squirrels, peacocks, and various other birds, living amid its branches; and, indeed, so great are the advantages to be derived from its shade, and from the protection it affords to the inferior classes of the animal creation, that it is not surprising that the Hindoos should look upon it as a natural temple, and be inclined to pay it divine honours.

There is a tree of this description on the banks of the Nerbudda, which, though exposed to the devastating influence of high floods which have washed a portion away, measured two thousand feet in circumference, the principal stems, three hundred and fifty in number, being only included. Travellers seek shelter in these magnificent pavilions, and the religious tribes of Hindoos are particularly fond of resting beneath their umbrageous canopy. Under many, a resident Brahmin is often to be found, and few are without their attendant priesthood in some shape or other—the Jogeis, Byragees, Gossaens, Sunyesses, or other denomination of Fakeers.

BOMBAY HARBOUR,—FISHING-BOATS IN THE MONSOON.

The Harbour of Bombay presents one of the most striking and beautiful views that ever delighted the eye of a painter. The splendour and sublimity of its scenery offer such numerous claims to admiration, that it is by many considered to bear the palm from the far-famed bay of Naples. During the best season of the year, the water is smooth, while the breeze blowing in from the sea through the greater part of the day, the very smallest boats are, with the assistance of the tide, enabled to voyage along the beautiful coast, or to the various islands which gem the scarcely ruffled wave, and to return with the returning flood, without experiencing any of the dangers which must be encountered in less secure places. Even during the monsoon, when many other places of the Indian coast are unapproachable, when the lofty and apparently interminable mountains which form the magnificent back-ground are capped with clouds, and the sea-birds that love the storm, skim between the foam-crowned billows, the fishing-boats breast the waves, and pursue their occupation uninterruptedly. At this season, although the reality of the danger is nothing to experienced sailors, the aspect of the harbour becomes wild, and even terrific—darkness envelopes the sky, and the woody promontories and bold romantic cliffs, rising above village, town, and cottage, are obscured by the dingy sea which



Bombay Harbour, Fishing-boats in the Monsoon



View of Sassoor, in the Deccan

drives along. When, however, the monsoon has expended its utmost fury, and fine settled weather and clear skies return, the harbour is to be seen in all its luxuriance and beauty.

Bombay is situated in the latitude $18^{\circ} 56'$ north, and consists of a small island, not more than twenty miles in circumference, that gives its name to the British presidency, which now comprehends within its jurisdiction many provinces of Western India. Though not distinguished for the splendour of its buildings, the favourable nature of the site gives to many an imposing effect; while the fortifications, and the wharfs stretching down unto the water, form exceedingly picturesque objects, and add greatly to the striking nature of the whole scene. We owe the establishment of a European colony at Bombay to the Portuguese, who, on account of the great excellence of its harbour, established a small community upon the island, their principal settlement, and the seat of their government being at Goa. From the earliest times it was a very considerable emporium for the commerce of the interior, and it is now the great mart for cotton and many other articles connected with the China trade. The island itself, originally consisting of isolated ranges of rocks covered with a forest of cocoa-nuts, is partly artificial, being now connected by causeways, while large pools of stagnant water, being filled up, are brought under cultivation. Great numbers of cocoa-trees have been cut down, but still sufficient remain to give a character to the groves. The whole of the adjacent continent and the neighbouring islands present rich masses of wood, every kind of timber common to the clime flourishing in a soil blessed with the richest fertility. Here the majestic banian spreads its sylvan temple; here the prolific mango sheds its golden fruitage; and the gardens teem with limes, citrons, tamarinds, grapes, plantains, bananas, custard-apples, and all the varieties of nuts yielded by the palm.

Bombay is furnished with an abundant supply of vegetables from the neighbouring island of Salsette, with which it is connected by means of a causeway: those of European origin grow freely, and it is particularly celebrated for the potato, and for the finest onions to be found throughout the whole peninsula. The sea is equally productive with the land; the inhabitants of many villages scattered along the harbour and its numerous islands, subsisting entirely from the profits of their nets. In addition to the pomfret and the sable, which, with other varieties of the fishy tribe belonging to Indian seas, are found in many parts of its shores, Bombay is visited by a fish peculiar to this coast, called the bumbalo, a species of sand-eel, which is of a very nutritive quality. It is eaten in large quantities when fresh, and is by many considered a great delicacy, while others only regard it as a mass of flavourless jelly. Immense numbers, dried in the sun, form an article for exportation, and furnish the principal part of the food eaten by the lascars. Shell-fish also abound, and turtle are sometimes caught.

SASSOOR, IN THE DECCAN.

The most remote and secluded places in India frequently display to the astonished eyes of the European traveller scenes of beauty and of splendour, which, if situated in any other country, would attract crowds of tourists to the spot. Imagine the surprise of a party journeying through a tract of country of no great celebrity, when suddenly coming upon a scene like this which is represented in the engraving. There splendid ghauts, shrines, and temples arise at the confluence of two inconsiderable streams; a circumstance which in the eyes of the Hindoos always invests the spot in which it occurs with peculiar

sanctity. This junction takes place near the fortified hill of Porrundah, to the south-east of Poonah. The principal temple is dedicated to Mahadeo, under another name, and is surrounded by several shrines, sepulchral monuments, and memorials of the immolations of widows on the funeral piles of their husbands. Although very few Hindoo castes bury their dead, in many instances the ashes are collected, and preserved in buildings prepared for their reception; while the burning of widows is esteemed so honourable, that it seldom fails of being properly commemorated. The valley of Sassoor is a sort of oasis in the desert, the adjacent country being singularly rocky and barren; the contrast therefore of its splendid buildings, its cool transparent waters, and the fine trees which have been carefully planted in the surrounding gardens, produces a striking effect upon the eye. The adjacent walled building is a palace of one of the great Brahmin family of Prorundhuxee, whose fortunes for upwards of a century have been closely connected with those of the Peishwas, princes who have made a very conspicuous figure in the affairs of the Deccan. Like many other buildings of the same description, this palace is strongly fortified, and in 1818 its garrison held out for ten days against a division of the British army. The covered carriage in the foreground is a representation of a native equipage, much in request with females of rank, called a Rhat, or Rheta; it is drawn by two milk-white bullocks, the favourite colour of these animals, and the canopy of fine scarlet cloth is ornamented at the top with a gilt pine-apple, while two Mahratta horsemen form the escort.

The usual idlers of an Indian ghaut, are to be seen bathing, praying, gossiping, or drawing water, together with the never-failing Gossain, who may be distinguished by the flowing drapery, which he holds up over his right arm. Beyond the steps of the ghaut, under the spreading foliage of some pine-trees, the small camp of the European party, to whom we are indebted for a sketch of this beautiful scene, appears a proof of the excellent taste shown by the servants of an Anglo-Indian establishment, who generally contrive to pitch the tents in some peculiarly delightful place.

The neighbouring town of Sassoor contains a considerable number of substantial brick and stone buildings, and the adjacent fortress of Porhunder commands a very fine view of the surrounding country, which is seen to great advantage at sunrise. The valley in which both the town and the fortress stand, is richly cultivated, being watered by those fertilizing streams, which in India are so highly valued as to become objects of veneration. Hence the beautiful pagodas which rise upon the banks, affording, with their accompanying ghauts, a scene of recreation and enjoyment to every class of the inhabitants, and offering to the wayfarer rest and refreshment.—If we trace the institutions and superstitions of the Hindoos up to their true source, we shall find that they originated in very natural and laudable feelings; and it must ever be a source of regret to the philanthropic mind, that so good-intentioned a people should not have been guided by true lights, and that their religious enthusiasm should have been perverted and thrown away upon idols.



The celebrated Hindoo Temples and Palace at Madura

THE CELEBRATED HINDOO TEMPLES AND PALACE AT MADURA.

The singularly interesting remains represented in the accompanying engraving, occur in the immediate neighbourhood of the ancient city of Madura, which is situated in the southern Carnatic, and was formerly a place of very considerable importance.

Madura was celebrated as the seat of learning in this part of the world, its college being famous all over the East, and, previous to the changes which took place after the Mohammedan conquest, exercised a strong degree of influence over the entire of the native population. It continued to flourish during seven centuries, its institutions securing to both male and female children, for the sex was not degraded in those days, an education of a very liberal nature. According to the rules established at the foundation of this college, every person, without respect to caste, was eligible to become professors, upon showing the requisite qualifications; and at a somewhat late period, when the prejudices of the Brahminical faith had become more confirmed, two persons presented themselves, who were Pariahs, a brother and sister. An attempt was made to exclude these candidates; but, confidently appealing to the laws passed upon the establishment of the college, and being found to excel all other competitors, they were elected, and continued to be at the head of the institution during the remainder of their lives. Tunvaluver, the brother, and the author of many distinguished works in the Tamil language, became the president; and to Avyia, the sister, the country was indebted for the best elementary treatises which ever appeared, her productions being to this day the class-books of the scholars of the highest rank and caste in all the Hindoo schools in the Peninsula of India. It is worthy of remark, that the neglect of female education, and the moral slavery to which the women of India have been reduced, have exerted a very injurious effect on the condition of all classes of society—learning has declined, and the character of the people has suffered in proportion.

In the education of their women, the Hindoos were influenced by the soundest principles, justly observing, that to the sex the care of the male children must necessarily be entrusted at a period of life in which they would receive their earliest and strongest impressions. Had this wise system continued, India would have presented a very different aspect at this time; but in adopting Mohammedan prejudices, it has effectually prevented the advance of knowledge, and the progress of civilization and refinement.

The ruins at Madura are objects of particular interest in the present day, on account of the attempts which are making to revive learning in the East, and to restore the college at this place to its original splendour. In consequence of the influence which was exercised by this college for seven centuries over the Hindoos in the southern peninsula of India, two celebrated Jesuit missionaries, Robertus de Nobilius, and Beschi, flourishing in the seventeenth and eighteenth centuries, formed plans for its revival, but, owing to dissensions in their order, were unable to carry them into effect. The father of Sir Alexander Johnston, and the late Colonel Mackenzie, who resided at Madura in 1783, having procured an account of the ancient college, and copies of the plans of Robertus de Nobilius and Beschi, in that year formed a plan of their own for the revival of this college; and Colonel Mackenzie, who was an officer of engineers, and who was then superintending the building of the house for Mr. Johnston, which is known at Madura by the name of Johnston's House, and which is now the proper of Sir Alexander Johnston, at the request of Mr. Johnston laid out this house in such a manner as should

enable him, whenever an opportunity might offer, to convert it into the Hindoo college which he had planned. No such opportunity, however, occurred during the lives of Colonel Mackenzie and Mr. Johnston; but, as the house is still the property of Sir Alexander Johnston, he has offered to make over all right which he has to it, according to the original plan of his father, to any individual or society who may agree to carry that plan into effect; and he is now in communication with a society abroad, who have the intention of sending out to Madura six men eminently distinguished in different branches of science, for the purpose of establishing themselves at Madura, and educating the Hindoos of that part of India, and circulating amongst them the arts and sciences of Europe.

In addition to their magnitude and splendour, the buildings delineated in the accompanying engraving, are remarkable for their dissimilitude to the general style of Hindoo architecture. Upon inquiry it has been ascertained, that the departure from the usual mode exhibited in some portion of the palace was occasioned by the suggestions of the Jesuit missionary, Robertus Nobilius, before mentioned, who, with a view to the introduction of the religion which he advocated, recommended the ornamental appendages of angels, whose appearance has puzzled many of the learned, surprised by the confusion of various styles, which, however, notwithstanding their departure from recognized rules, give to the whole an imposing character.

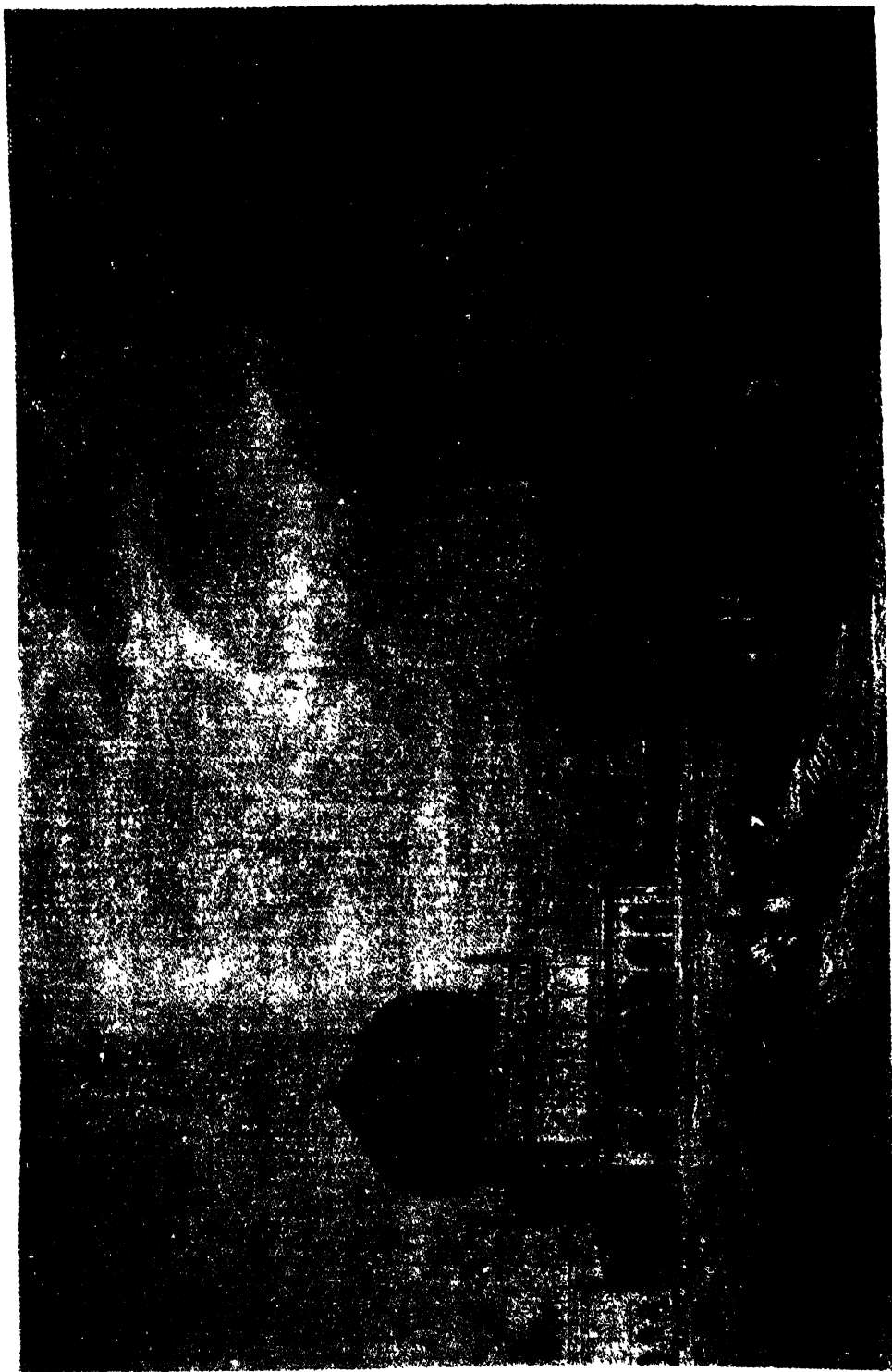
The great temple covered an amazing extent of ground, and, in addition to the numerous shrines dedicated to the favourite deities; Trimulnaig, the founder, erected a magnificent choultry for the accommodation of travellers and wayfarers within its walls. These remains are now beginning to excite a very great degree of attention, and drawings illustrative of them have been sent to Rome, a place which will probably furnish many scientific and intellectual travellers, anxious to further the views for the dissemination of knowledge, now directed to so interesting a portion of the British empire in the East.

SCENE IN KATTEAWAR,—TRAVELLERS AND ESCORT.

The unsettled state of the country, tenanted by wild tribes of a very lawless description, renders it necessary that those who undertake long journeys in Guzerat, should travel well protected. The scene in the plate represents a party just arriving at the halting ground, which, in the absence of better accommodation, has been chosen on a plain thickly scattered over with the remains of tombs. The sepulchres of India are so completely devoid of those revolting features which in other countries render them so distasteful to the living, that no person can possibly have any objection to take up an abode in them: wells are usually found in their vicinity, and they are generally erected in pleasant places; while during the greater portion of the year, the nights in India are so remarkably fine, that the shelter afforded by a pavilion, open, as the one in the plate, to all the winds of heaven, proves quite sufficient for comfort. Fires are speedily lighted in the evening bivouac, animals unloaded, and the baggage piled in a place offering the greatest chance of security. Each person is provided with food, the Hindoos contenting themselves with a simple meal of grain and vegetables, to which the richer portion add butter and spices. The Mohammedan travellers, though allowed a more generous diet, are well satisfied, when upon a march, with the same materials prepared somewhat differently. Water is the common beverage, which, with the



Scene in Kattiawar, or Katteawar, Travellers and Escort



Tombs of the Kings of Golconda

addition of sugar, and the juice of some of the abundant fruits, is easily converted into sherbet. A cloak or blanket, or at most a thin mat or mattress, suffices for the bed, many sleeping as profoundly upon the bare earth, as if they were cradled on the couches of kings. Wealthy persons travel provided with tents; and the night encampment often boasts a great deal more of comfort, than persons unacquainted with the climate and manners of the people could possibly imagine.

The name of Katteawar is frequently applied by the natives to the whole of the peninsula of Guzerat, but in reality it only comprehends a portion of the interior. Accustomed to a predatory life, the natives of this district are very reluctantly compelled to relinquish old habits, to which they return upon every favourable occasion. They are a bold, warlike race, but not numerous; a circumstance partly owing to a practice very prevalent, that of female infanticide. It has been erroneously supposed that the efforts of the British political agents employed for the purpose, and the treaties which they have obtained, have occasioned the abolition of this frightful practice. According to the best-authenticated accounts, it still exists to a very great extent among the higher classes, who, in consequence of the difficulty of procuring suitable matches for their daughters, murder them as soon as they are born. It has been ascertained, that since the year 1820, in which many refractory chiefs were reduced to obedience, and obliged to conform outwardly with the stipulations made by the British Government, not more than one hundred females have been suffered to grow up to womanhood. Until the natives themselves can see the enormity of this crime, no enactments, or representations from persons professing another religion, can ever prevent its commission. Where no other means are employed, neglect will speedily secure the desired end; but in most instances the infant takes its first and last draught in this world, of opium; which sends it immediately to its eternal rest.

The people of Katteawar trouble themselves little about the distinctions of caste. Rajpoots by descent, and children of the sun, they worship that luminary, but, while equally superstitious with their Hindoo brethren, are not imbued with the same religious zeal. Katteawar is famous for a breed of horses which is esteemed throughout India; and its camels, which come from Marwar, a province in the north of Guzerat, are also considered the finest in India, being taller, more muscular, and believed to be of a more noble character, than any other.

TOMBS OF THE KINGS OF GOLCONDA.

The name of Golconda is associated in the mind with ideas of Oriental splendour and magnificence, of diamonds growing in its mines, and riches overflowing on every side. Much of these suppositions are now discovered to be fallacies; diamonds are not, and probably never were, found in the district, which is indebted to the hand of art for some of its most interesting features: Golconda, however, has from time immemorial been the depôt for diamonds brought from the neighbouring countries. The city flourished for many years under one of those independent Mohammedan sovereignties which were at length subdued by the mistaken policy of Aurungzebe, who in uniting the whole empire in his own person, bequeathed so vast and unwieldy a territory to his descendants, that it was broken to pieces and lost. Conquered at an early period by the followers of the Prophet, the Deccan became the scene of several successive dynasties. It would be impossible in so brief a record to follow the devious fortunes of the numerous adventurers,

who at different periods either held the supreme power, or divided it with other princes, maintaining their independence by the sword.

The tombs represented in the engraving belong to the kings of the Kootub Shahee dynasty, and their relations and principal dependants. The most ancient, that of the founder, was built nearly three hundred years ago; the remainder, at succeeding intervals of a hundred and fifty years, the date of the latest erection. They occur upon a wide plain, about six hundred yards from the fort, and present very splendid specimens of the Saracenic style, which has spread itself all over the civilized world, and from which Europe derived its gothic edifices. The body of the building is quadrangular, and is surmounted by a dome, the basement resting upon a spacious terrace, approached by flights of steps, and surrounded by an arcade, of which each face consists of an equal number of pointed arches, and which terminates in a rich and lofty balustrade, with a minaret at each angle. Above the arcade, the body of the building rises in the larger tombs. About thirty feet, the four faces being ornamented in stucco, and supporting a balustrade, and four minarets smaller and more simple than those on the arcade. From the centre of this part of the building springs the dome, which from its magnitude forms the principal feature of the structure. It swells considerably as it rises, the largest diameter being at about one third of the height, and the general form resembling that of a lemon with the lower part cut off. The lower portion of these edifices are composed of grey granite, very finely wrought; the upper portion coated with stucco, or chunam, some being ornamented by the porcelain tiles so much in use throughout many of the buildings in India. These decorations are in several of the tombs disposed in a kind of Mosaic work, and have retained the brilliance of their colours undiminished. Extracts from the Koran frequently occur as ornaments to the cornices, executed in white letters upon a blue shining ground; all in good preservation, and producing a fine effect.

The body is deposited in a crypt under a stone of plain black granite, and immediately over it, in the principal apartment, a more highly ornamented sarcophagus or tumulus marks the spot. This is of polished black trap, covered with inscriptions from the Koran in relief. In some of the tombs, the dome forms the roof of this principal chamber; but in others it is separated by a ceiling stretching over the whole quadrangle. According to the usual custom in such buildings, there is a Mosque attached to each, and formerly the whole was surrounded by pleasure-grounds, well planted with trees and flowers, and watered by fountains. These have disappeared, together with the carpets that covered the floors, and the rich draperies thrown over the sarcophagi, which indicate the places tenanted by the bodies of the dead. The large tomb to the left of the engraving, is sacred to the memory of a female sovereign, Hyat Begum: the monarch her father, having no son, bequeathed the kingdom to the husband of his daughter, who lies interred in a manner befitting her high rank and her splendid dowry.

